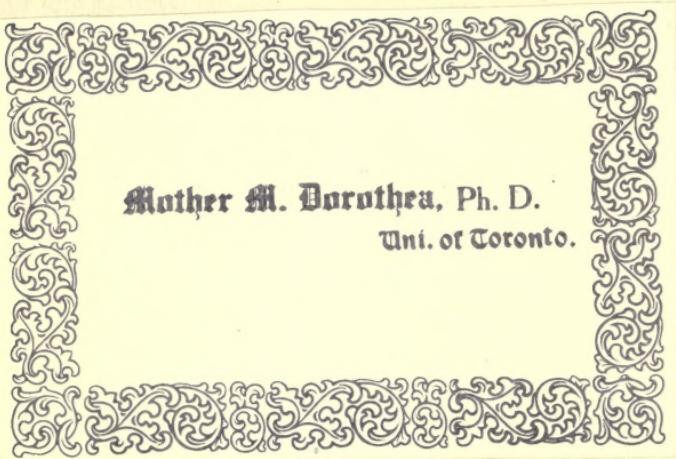


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SPECIMENS OF MIDDLE SCOTS





SPECIMENS
OF
MIDDLE SCOTS

WITH
INTRODUCTION, NOTES, AND GLOSSARY

BY
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P R E F A C E.

THIS book was at first intended to be merely a reprint of a few representative texts of Middle Scots for the convenience of students of English. I have been tempted to enlarge the original purpose, and to offer the volume as a General Introduction to the subject. My chief excuse for the venture, that there is no work of the kind available, may but prove my rashness, when so much remains to be done before an adequate survey can be made. Yet the book does not claim to give an exhaustive account of the whole matter, nor even of the minor propositions which are already established. It asks no more than the privilege of introducing the student, and perhaps the general reader, to the systematic treatment of the language of our older Northern literature during the period of its greatest renown.

All the texts have been carefully collated with the originals. A few errors of the scribes or printers have been corrected, and are indicated in the Notes, where I have occasionally suggested an editorial emendation.

The punctuation is of course modern, and is at the discretion of the reader. The Table of Contents explains the grouping of the extracts. The illustrations in the Introduction are drawn almost entirely from the printed texts. The Bibliographical Account of the earliest MS. Collections may be of service to those who have a special interest in the subject, and who may have often felt the want of a concise guide to the more inaccessible contents of these Treasures of Scottish Literature.

I can hardly say how much I owe to Mr Craigie, co-editor of the *New English Dictionary*, for his untiring assistance in reading the proofs of the Introduction and Notes. My special acknowledgments throughout the latter but poorly express my great indebtedness to him for the valuable material which he has so readily placed at my disposal. Of printed books on portions of the subject of this volume, I have received most help from Dr Murray's well-known *Dialect of the Southern Counties of Scotland* (1873) and from the descriptive notes in the monumental *New English Dictionary*. Nor may I omit to thank Mr Joseph Hall for collating the passages from Nisbet's MS., and Mr John Scott of Halkshill for supplying the transcripts from his important MS. of Pitscottie.

EDINBURGH, Sept. 1902.

C O N T E N T S.

	PAGE
PREFACE	v
INTRODUCTION—	
I. DEFINITION: HISTORICAL RELATIONSHIP	xi
II. MAIN CHARACTERISTICS OF MIDDLE SCOTS	xvi
I. Phonology and Orthography (p. xviii). 2. Acci- dence (p. xxxi). 3. Syntax (p. xxxix). 4. Vocab- ulary and Word-Forms (p. xliv).	
III. EXTERNAL INFLUENCES	1
I. Celtic (p. I). 2. Scandinavian (p. liv). 3. French (p. lv). 4. Latin (p. lx).	
BIBLIOGRAPHICAL ACCOUNT OF THE MANU- SCRIPT COLLECTIONS &c.	lxvi
LIST OF ABBREVIATIONS	lxxvi
TEXTS.	
I. THE MANUSCRIPT COLLECTIONS.	
A. <i>The Makculloch MS.</i> (after 1477)—	
I. Prologue to Aesop's Fables (Henryson)	1
II. The Cock and the Jewel (Henryson)	4
B. <i>The Gray MS.</i> (c. 1500)—	
III. The Annunciation (Henryson)	8
IV. <i>This Warld is verra vanite</i>	ii

C. <i>The Asloan MS.</i> (c. 1515)—						
V. <i>Hale Sterne Superne</i> (Dunbar)						14
VI. Prologue to the <i>Spectakle of Luf</i>						17
D. <i>The Bannatyne MS.</i> (1568)—						
VII. <i>Robene and Makyne</i> (Henryson)						21
VIII. <i>Kynd Kittok</i> (Dunbar)						26
IX. <i>The Thrissill and the Rois</i> (Dunbar)						27
X. <i>The Paddock and the Mous</i> (Henryson)						34
XI. A Song (Scott)						42
XII. <i>The Fyiftie Psalme</i> (Scott)						43
E. <i>The Maitland Folio MS.</i> (c. 1570-1590)—						
XIII. The Prologue to <i>The Tua Mariit Wemen and the Wedo</i> (Dunbar)						47
XIV. <i>King Hart</i> (Douglas)						49
XV. <i>The Murning Maidin</i>						64
II. CHEPMAN AND MYLLAR'S PRINTS (1508)—						
XVI. <i>The Portuus of Nobilnes</i>						70
III. INDIVIDUAL MSS. AND EARLY PRINTED BOOKS—						
XVII. Sir Gilbert Hay (1456)—						
(a) Universal Peace not possible (<i>Buke of Armys</i>)						77
(b) The Knight and the Bachelor (<i>Buke of the Order of Knichthede</i>)						84
XVIII. John of Ireland (1490)—						
(a) The Choice of Counsellors (<i>Opera Theologica</i>)						92
(b) Of Vernacular Prose (<i>ib.</i>)						99
XIX. <i>The New Testament</i> (c. 1520)—						
(a) <i>Matthew IX.</i>						101
(b) <i>Luke XVI.</i>						104
XX. Gavin Douglas (c. 1525)—						
(a) Prologue to the Translation of the <i>Aeneid</i>						107
(b) Prologue to the Seventh Book of the same						123

xxi. John Bellenden (c. 1540)—	
Translation of Livy, I. xxi. (I. lv-lvi)	129
xxii. <i>The Complaynt of Scotland</i> (1548 or 1549)—	
(a) <i>Prolog to the Redar</i>	135
(b) From <i>Ane Monologue of the Actor</i>	147
xxiii. <i>The Register of the Privy Council</i> (1546, 1552)—	
(a) Terms with the Castle of St Andrews	156
(b) The Price of Wines	157
xxiv. Sir David Lyndsay (1554, &c.)—	
(a) <i>The Wrytting of Vulgare and Maternall Lan-</i> <i>guage</i> (from the <i>Dialog betuix Experience and</i> <i>ane Courteour</i>)	160
(b) <i>The Realme of Scotland</i> and <i>The Complaynt of</i> <i>the Commoun Weill</i> (from the <i>Dreme</i>)	166
(c) The Poor Man and the Pardoner (<i>Satyre of the</i> <i>Thrie Estaitis</i>)	174
xxv. John Knox (1566, ? 1559)—	
<i>The First Defait of the Congregatioun</i>	190
xxvi. <i>The Register of the Privy Council</i> (1567)—	
(a) Proclamation against the Earl of Bothwell	197
(b) The First Band against the Earl	199
xxvii. George Buchanan (1570)—	
From the <i>Chamæleon</i>	204
xxviii. Robert Lindesay of Pitscottie (after 1575)—	
(a) <i>Ane Merackill seine in the Kirk of Linlytgow</i> . .	210
(b) <i>How the King passit to the Hieland to the</i> <i>Hunting</i>	213
xxix. Nicol Burne (1581)—	
<i>Of the Praying in Latine</i> (from the <i>Disputation</i>) . .	217

Contents.

xxx. King James VI. (1584)—						
A Preface to the Reader (from <i>Ane Schort Treatise conteining some revlis and cautelis to be observit and eschewit in Scottis Poesie</i>)						227
xxxi. <i>The Register of the Privy Council</i> (1618)—						
The Story of Gordon of Gicht						231
xxxii. <i>Abacuck Byssset</i> (1622)—						
From the Prologue to the <i>Rolment of Courtis</i>						239
IV. APPENDIX OF EARLY-TRANSITION TEXTS—						
A. From <i>Ratis Raving</i> (c. 1480)						243
B. From <i>The Bruce</i> (1489)—						
(a) The Poet's Proem						246
(b) Lord Douglas						247
C. From the Prologue to <i>Lancelot of the Laik</i> (c. 1490)						249
D. From <i>Rauf Coilȝear</i>						256
NOTES TO THE TEXTS						265
NOTES TO THE APPENDIX OF EARLY-TRANSITION TEXTS						315
GLOSSARY						323

INTRODUCTION.

I.

DEFINITION : HISTORICAL RELATIONSHIP.

MIDDLE SCOTS, or Scots of the Middle Period, is the term applied to the literary language of Scotland written between the latter half of the fifteenth century and the early decades of the seventeenth. The demarcation of philological phase is always difficult: often the period of transition, preceding or following, must be so extended that any definition is more or less arbitrary. Here, for example, the characteristics of Middle Scots are to be found as early as the first quarter of the fifteenth century, and as late as the reign of Charles I. And yet this is to be expected, for it would be vain to believe that any change could be made of a sudden, or that a single book or a single author began or ended a national manner.

Middle Scots was, more exclusively than any companion phase in the languages of north-west Europe, the special affair of literary habit, as distinguished from spoken dialect. Even the usage of the *Rhétoriqeurs* of

the Burgundian Court, important as it is, has not such a comprehensive value in the history of French as the language of the Makars has in the history of Scots. Not only is Middle Scots a literary speech—a fact which may make it less interesting to the general student of philology—but it is the common medium of every writer during a century when Scottish literature was at its best. Despite certain internal differences, which we shall see were less idiosyncrasies than the sporadic effects of influences from without, the uniformity in the practice of Middle Scots is one of its most striking features.

Middle Scots represents the first clearly defined stage in the history of the national literary language of Scotland. Before this period the spoken and written dialect north of the Tweed is identical with the dialect spoken and written in Northern England down to the Humber. During the Old English Period (to c. 1100) what became the later territorial ‘Scotland’—exclusive of the greater non-Teutonic portions—was part of the area of the Northumbrian dialect. The fragment of the *Dream of the Rood*, carved in runes on the Ruthwell Cross in Dumfriesshire (? c. 800), might have been carved, as far as linguistic propriety is concerned, at Edinburgh or at York. And there is good reason to assume that for some centuries later the everyday speech of the Anglian settlers from the farthest ends of the wide province of Northumbria was one and the same dialect, showing fewer local differences than in more modern times. Well into the Middle English period (c. 1100–c. 1500), in which the ‘Northern’ carries on the ‘Northumbrian’ tradition, this identity remains. That this is true, even as late as Late Middle English (1300–c. 1450), is shown by the comparison of the authenticated writings of John Barbour, Archdeacon of Aberdeen (? 1320–

1395), and Richard Rolle, the hermit of Hampole near Doncaster, who wrote about 1340. The history, therefore, of the language spoken and written north of the Tweed before the fifteenth century is an intrinsic part of the history of Old and Early Middle English, or, more specifically, of the Northumbrian and Northern dialects of these periods. The student will soon discover that it is historically correct to speak of Barbour's language as 'Northern English,' or even 'English,' and that the defence of these terms comes from the Scottish writers themselves. On the other hand, it is perhaps necessary to make some distinction between the two areas of Northern English, if only to justify the epithet 'Middle,' as applied to the subject of this book. 'Old Scots' is not a happy term, as it tends to exaggerate the antiquity of differences which are comparatively modern. 'Early Scots' is better, and may be accepted if it be used in the restricted sense of the *literary* language of *political* Scotland preceding the Middle Scots Period—*i.e.*, the written language of Barbour and other writers of the fourteenth and early fifteenth centuries. Yet it must be borne in mind that the definition is more political than philological, and that the alliterative poems or the *Brus* are, linguistically, better explained as a part of Northern Middle English than as isolated forerunners of later Scots.

It is perhaps necessary to remind the reader that in the interpretation of the term 'Scots,' whether 'Middle' or 'Early,' we must distinguish a variety of usage, due to a complication of racial, geographical, and political causes. 'Scots,' 'the Scots,' 'Scotland' of to-day have a definite signification, but we do not require to go very far back before we find that each and all of these

terms have been used in different senses. It is incorrect to apply the term ‘Scots’ to the Court and literary language of Scotland as consolidated by the Wars of Independence. It originally described the speech of the Scottish settlers in Albán, *i.e.*, Celtic of the Goidelic branch, and it was gradually extended to the name of the ruling vernacular of the entire region north of the Forth and Clyde, after the Kings of Scots had added the eastern territory of the Picts to their dominion. The problem how far this northern amalgamation affected the speech of the contributing factors is, even if it could be solved, immaterial to our present purpose: the point to be noted is, that it was the language of this kingdom and people of Scotland which was ‘Scots,’ alike to the Anglian settlers of the Lothians and the Bretts or ‘Welsh’ of Strathclyde. Further, it is to be observed that the old distinction in term remained when the kingdom of Scotland had been enlarged southward and had become by the thirteenth century identical, at least in nominal jurisdiction, with the modern kingdom. From the ‘Scottish’ or ‘Gaelic’ point of view this extension of the ‘Scottish’ power was politically and linguistically an anglicising, for the kings who gave their racial name to the larger ‘Scotland’ readily adopted the manners and speech of the stronger Anglian civilisation, and by direct act, as well as by influence, intruded the Teutonic element along the eastern fringe of the older ‘Scotland.’ The Scottish kings and their Anglian people of the Lothians and Fife spoke ‘Inglis’ and referred to the speech of their northern and western subjects and neighbours as ‘Scots.’ The alienation between the Anglicised Scot and the Gaelic Scot, made concrete in the story of Duncan and

Macbeth, was accentuated by the Wars of Independence. In the popular estimate of that struggle two important facts are entirely overlooked—(1) that it was primarily a conflict of the last remnant of the English Teutonic settlement with the encroaching Norman power, and (2), that this ‘national Scottish’ resistance, or (to describe the situation in its most paradoxical form) the resistance of the English of Scotland to the Anglo - French of England, was hampered by the active enmity of the Northern and Western ‘Scots.’ When modern Scotland emerged from these troubles, not uninfluenced by certain elements of Anglo - French civilisation which she had defied in open war, the division between her and her Celtic neighbours was absolute. For more than a century later, ‘Scots’ describes, in the Lothian writers, and even in the dispatches of foreign ambassadors, the Gaelic language of the Highlands and Islands: to them it is the speech of ‘savages,’ of ‘bribour bairdis,’ a badge of social disrepute. It is the highest honour to be a Scot of Scotland, but the tongue must speak ‘Inglis.’¹

So the matter stands, even well into the Middle Period. The advance of political events, however, made some change necessary, for with the growth of later Scottish patriotism² in the struggle with England, it became more

¹ The author of the *Wallace*, in describing Thomas de Longueville, writes—

‘Lykly he was, manlik of contenance,
Lik to the Scottis be mekill gouernance,
Saiff off his tong, for Inglis had he nane.’—(ix. 295-297.)

Throughout the poem he frequently uses the term *Southroun* for *Inglisman*, as if he were loath to identify *Inglis* &c., too exclusively with the enemy.

² It may be unnecessary to warn the reader against assuming that this well-known quality of later Scottish literature can be traced from the earliest period. In the verse and prose of the fifteenth century, with the exception perhaps of the *Wallace*, the patriotic appeal to history is in general terms. It is remarkable that during the period of highest achievement, which some have

and more distasteful to the Scots to give the name of the enemy's speech to their own, especially as the establishment of the Midland dialect as the standard English and the modification of Northern 'Inglis' by local causes had made the difference more apparent. Hence we find the usage of the sixteenth century gradually turning to 'Scots' as the name of the national Teutonic speech and confining the already current name 'Ersch,' 'Yrische' (or Irish), as the appellation of the despised Gaelic.¹ From this consideration it will appear that the term 'Middle Scots' is not strictly applicable to a portion of the period which it covers. Yet it can do no harm when its tenor is explained and understood: and it would be hard to find a better title which would relate the period to the earlier and later stages of the language, or describe a literary speech which, though 'English' in origin, is none the less national and individual.

II.

THE MAIN CHARACTERISTICS OF MIDDLE SCOTS.

In forming an estimate of the characteristics of M.Sc.² it is possible to take two different points of view. We may examine it in relation to Early Scots and Early

called the 'Golden Age of Scottish Poetry,' the expression of national sentiment, either historical or contemporary, is almost entirely absent. It is not till we come to the *Complaynt of Scotlande* that we find the later note of Scottish enthusiasm.

¹ See p. 163, ll. 20-21. Cf. Dunbar, *Dance of the Sevin Deidly Synnis*, l. 116; *The Droichis Part of the Play*, l. 111; &c.

² For the contractions of titles and formulæ used in the following pages see the list on p. lxxvi.

Northern English, noting the elements which are continued, lost, and added ; or we may investigate the differences between it and Modern Scots, as known in the living dialects or in their so-called literary forms. The second method can never be satisfactory, for it is based upon a comparison between an essentially literary language and a spoken language, or rather a group of well-marked dialects which have no standard and no fixed orthography. It is better to look at M.Sc. from the side of the earlier language and to point out what is new in the former and what of the latter is just passing away. This may be supplemented, as occasion offers, by allusion to certain things which, though new to M.Sc., have not been passed on to the modern period. In other words, we shall endeavour to describe those peculiarities which would help us with more or less accuracy to identify any hitherto unknown text as Middle Scots.

It is not inconsistent with what has been said about the uniformity of M.Sc. usage to remind the reader that there are many minor distinctions which must be fully allowed for in an estimate of certain words and forms. It is obvious that there will be more or less variation from general practice when, for example, an author is translating a Latin or French text ; when there are strong reminiscences of a Southern model, such as Chaucer ; when a Scots scribe is recasting a Southern text, or rewriting an Early Scots or Northern English text ; when personal training, as in the case of Knox, or political circumstance, as in the case of the Court of James VI. and I., intervenes ; when a text is printed by Frenchmen in Paris, or by English craftsmen in Edinburgh ; when the composition is a *pastiche*, like the alliterative burlesques ; or when the necessities of metre and especially of rhyme cause strange

divergences. Yet full allowance for such idiosyncrasies, in each specimen of verse and prose in the following pages, will not affect the general conclusions.

I.

PHONOLOGY AND ORTHOGRAPHY.

Just as in M.E. many of the changes from O.E. are merely a matter of spelling, so in M.Sc., and there in much greater proportion, the differences are orthographical rather than due to real sound-change. Such scanty phonological contrasts as are discoverable between M.Sc. and E.Sc. (or N.M.E. and N.O.E.) must be explained mainly by the fact that the former was developed within the area of the Lowland dialect, and had acquired the characteristics of that dialect, or had been affected by internal and external circumstances peculiar to its more isolated position. An examination of the mixed forms and false analogies makes it often difficult to prove that there was any definite interference with the older sound-values. This is well illustrated in the first entry of the following list:—

1. Long vowels with an added *i* or *y* (*ai*, *ay*, *ei*, *ey*, &c.).

E.g., *pairt*, part (*s.* and *v.*), 6. 7, 183. 8; *taill*, tale, 22. 13; *wair*, were, 23. 12; *gairding*, garden, 29. 9; *glaid*, glad, 48. 6; *braid*, broad, 52. 21; *dairtis*, darts, 52. 28; *bainer*, banner, 36. 27 (cf. *baner*, 59. 26); *mair*, more, *passim* (cf. *moir*); *waittir*, water, 124. 15 (cf. *wattir*, 12. 18; *waltir*, 41. 6); *paiþ*, Pope, 180. 16; *blaïd*, blade, 182. 2; *naine*, none, 182. 25; *airt*, art, 228. 21; *hairt*, heart, 69. 10; *fait*, fate, 121. 1; *craik*, crack, 174. 8; *hairbis*, herbs, 33. 13.

aynd (O.E. *ande*, *anda*), 74. 4; *layk*, lack, 208. 17.

weil, well, 2. 7; *weit*, wet, 35. 21; *preisit*, pressed, 38. 21.

teynd, tend, 13. 20; *weycht*, wight, 66. 29; *meteyr*, metre, 3. 23; *opteynit*, obtained, 84. 8.

fyir, fire, 6. 7; *lyik*, like (*a.*), 138. 5; *suyith*, Be off! 189. 7.

moith, moth, 6. 24; *moist*, moist, 10. 14 (cf. *mast*, 10. 24); *almoist*, almost, 171. 24; *boir*, bore, 35. 13 (cf. *buir*); *foirsit*,

forced, 38. 20; *foiseing*, foreseeing, 193. 13; *soir*, sore, 40. 2; *aboif*, above, 46. 5; *void*=*wod*, fierce, mad, 51. 23; *reproif*, reprove, 22. 12 (cf. *repruif*); *cloik*, cloak, 54. 17; *moir*, more, 64. 17; *doith*, doth, 163. 25; *boith*, both, 166. 9; *hoir*, hoar, 177. 12; *coill*, coal, 177. 16; *foill*, foal, 117. 17; *coidr*, cord, 182. 7; *hoise*, hose, 212. 1; *hoip*, hope, 205. 20.

Fluid, flood, 109. 9 (with the rhyme *plenituid*); *bluid*, blood, 110. 10; *buik*, book, 112. 29; *repruif*, reprove, 122. 32 (cf. *reproif*); *enduir*, endure, 6. 23; *puir*, poor, 125. 23; *buir*, bore, 180. 1 (cf. *boir*); *fuill*, fool, 179. 1.

Fuyll, fool, 6. 27.

Note.—It is clear that originally, in the majority of cases, the use of *i* as a modifier was due to a change in the value of certain vowels; but that the usage had become, latterly, an orthographical convention is shown by the variety of values represented. E.g., in *hairt ai* is not the O.E. diphthong (Northumbrian *hearta*) but rather as in the M.E. *hert* (so pronounced).¹ In *bainer* (O.F. *baniere*, Mod. Eng. ‘banner’) the ‘ordinary’ *a* (*æ*) is modified to the long *a* (*ē*) as in Mod. Eng. ‘bane.’ It is possible, however, that the *i* was neglected in pronunciation, as in the alternative spelling *baner* (59. 26), and that the *a* was pronounced *ā*, as in Mod. E. ‘bar,’ or *ō*, as in ‘walk.’ All three forms are possible in Mod. Sc. In *glaid* (*a*) the vowel sound is practically that in *gled* (see § 2), a kite, while *glaid* (*v.*) is like Eng. *s. glade*. In the former, *i* is merely orthographical: in the latter, *i* of *glide* has a modifying value in the derived verbal form. In examples like *teynd* (13. 20) *y* is a scribal error (probably caused by ‘teyr’ in the preceding line), and has no value in pronunciation. *Oi* has two distinct values: in *coill*, *hoill*, &c. it probably means *ō*; in *aboif*, *moif*, &c. it is *ō*. In some cases the *i* or *y* has a foreign origin, as in *opteynit* (common forms, *optene*, *obtene*), where the *y* comes with the borrowed word (M.E. *obtayne*, *obteine*), or in *reteyred* (192. 4) and *reteyre* (193. 16), where the value of the French vowel is reproduced. The added *i* or *y* is rare before gutt. *ch*, and then apparently only after *w* (e.g., *weyght*). *Yi* amounts to a doubling, and indicates a long vowel, as in *fyir*, *suyith*: cf. *witf*=*wif*, found occasionally in O.E. and M.E. MSS. The confusion of *tha* and *thai* in M.Sc. (see p. xxxiv) may have been helped by this general habit.

This M.Sc. form is not to be pronounced as a diphthong.

¹ A vowel is long before *r*, except when followed (in the root-word) by another consonant.

2. Short vowels frequently lengthened before *b*, *d*, and *g*, as in Mod. N.E. dialect.

E.g., *gled*, kite, 39. 11; *owtred*, finished, 39. 12; which rhyme with *flaid* (39. 9).

3. \bar{O} for *a* or \bar{a} ; written *au*, *aw*.

E.g., *auld*, old, 177. 12; *bawd*, bade, 32. 3; *bawld*, bold, 30. 32; *cawld*, cold, 30. 4; *tauld*, told, 9. 7; *wauld* (E.Sc., *wald*), 12. 29; *waurldly*, worldly, 100. 12.

4. O and a.

i. \bar{o} for \bar{a} , generally under Southern influence: e.g., *mo* for *ma*, 65. 13, 29.

ii. \bar{o} and \bar{e} interchanged: e.g., *flane*, *flone*, *bane*, *bone*. (See 66. 18, note.) In Lyndsay *ane* is frequently written *one*: e.g., 161. 1, and especially 163. 5.

5. A (*a*, \bar{a}) for *e* (ɛ) and *i* in borrowed words.

E.g., *avart*, avert, 44. 17; *expart*, expert, 42. 17; *parmanent*, permanent, 160. 7; *intandiment*, intention, 166. 1; *panse*, pense, 192. 29 (O.F. *panse* was superseded by this time); *recompanse*, 193. 24; *rander*, render, 194. 4; *sampill*, simple, 6. 26.

Also 'de-' frequently for 'di-': e.g., *deference*, 108. 12. Cf. M.E.

6. E, ee, ei, sounded *i*, sometimes represented

i. by *a*: e.g., *Pasche*, Easter, 178. 23 (note); *disdane*, *refrane*, &c., 172. 19 (note).

ii. more rarely by *y*: e.g., *dy*, die (generally *de*, *dee*), 38. 19; *syk*, sick (normally *seik*), 126. 5.

7. Early evidence of *ē* being identified with \bar{a} (ä).

E.g., *dreme*: *hame*, 174. 13, 14; *grace*: *peace*, 174. 20, 21. Cf. also *bair* (for *beir*): *cair* (Lyndsay, *Monarche*, 1057); *diseiss*: *pleiss*: *raiss*: *gaiss* (*Bann. MS.*, 708. 29).

8. *Ou* in some words of A.F. origin, like *doute*, doubt, 59. 26,

86. 10, shows the retention of the sound of Fr. *ou* (*doute*). In others, as *dour*, sullen, the deduction from Fr. is impossible, for *u* in Fr. *dur* gives in Sc. *ü* or *ö* not *ū*. In such cases we must assume a direct, though unrecorded, connection with the Latin *u* in *durus*.

9. Orthographical *i* and *y* for *u*, and *vice versa*.

E.g., *this*, *thys*, a very common M.Sc. equivalent to *thus*, *thws*, 66. 6, 66. 28, &c. This usage has not hitherto been noted, and is still to be explained. *Tyme* for *time*, 13. 20, represents the older North. *tome*, *toom*, as in *Cursor Mundi*, *Hampole*, &c. (See note, p. 270, par. 2.) Cf. also *prumroß*, 36. 25.

10. B, in combination with *m* (*mb*), omitted.

E.g., *mumland*, 163. 10; *nummerit*, 50. 18; *cummer*, 229. 1; *chaumer*, 9. 5 (see § 17, note).

11. C, CH, have the old N. values.

i. init. *c* hard, written *c* or *k*, generally the former, as in *cam*, *cuik*, *crist*, *cleik*, *crap*, &c., but also *keklis*, *kirsp*, *kam* (rare), *kairis*, 42. 8 (rare), &c.

ii. init. *c* soft, in foreign words; e.g., *celsitude*, *celest*, &c.

iii. *ch* (final) represented by N. *k*: e.g., *busk* (also shortened in dial. ‘*buss*’), bush; *kirk*, church; *thak*, thatch; *sic*, such; *streik*, stretch; *ryck*, rich, 52. 10. (For *sk* see p. xxvi.)

iv. *ch* (in all positions), written as digraph, sounded *tch*: e.g., *cheir*, 185. 8; *teichit*, 49. 22; *techer*, 72. 23; *riche*, 73. 16 (cf. iii. *supra*); *tuiche*, 212. 19; *dich*, 238. 13; *Richie*, 238. 13; *bowchir*, 39. 8.

Note.—It is very rarely written *tch* in M.Sc. texts. Cf. *ritche*, rich; and (init.) *tchyre*, chair, 175. 12 (in the stage directions). The modern name ‘Ritchie’ appears as *Richie*; and *bowchir* gives no orthographical indication of the strong *t* in Lyndsay’s *butchour*, 189. 5, and Mod. Sc. *butchir* (E. butcher). *Rotche*, rocky, 149. 7, which occurs in the Gallicised text of the *Complaynt*, is an exceptional form. Cf. *roche*, 174. 1, which is a rhyme-formation.

12. D.

i. *'d* for *'t*, after a voiced letter.

E.g., *dude*, do it, 37. 28; *for'd* for it, 182. 10; *albeid*, albeit, 68. 6.

Note.—Conversely, final *-d* frequently becomes *-t* both orthographically and in pronunciation. See under T, and past tense and past part. of verb (p. xxxvii).

ii. Occasionally superfluous. (Cf. T, § 22).

E.g., *barrand*, barren, 108. 4; *suddandlie*, 172. 2.

Note.—*d* is generally lost after *n*, in pronunciation (cf. *b* after *m*), though it frequently has the value of *t*. E.g., in *understand*, *Ingland* (168. 18, 19), *d* is probably mute ('understaan'); in a form such as *Lawlandis* we may pronounce either 'lawlaans' or 'lawlants.' When the metre requires the sounding of the plural termination, it is probable that *d* is partly recovered.

iii. In foreign words in which S. has *t*.

E.g., *marchandis*, merchants, 81. 24, &c.

iv. Continuation of older *d*, *dd*, for *t*, *th*, before *r*.

E.g., *fader*, 110. 5; *moder*, 9. 13; *bruder*, 40. 9; *vdir*, 32. 22; *nowder*, 67. 4; *erd*, *erde*, 11. 4; *gaderit*, 73. 2; *boddum*, 125. 5; *sudroun*, 110. 31; *wyddir* (weather), 125. 6; *tedder*, 176. 6.

Note.—This is in pronunciation intermediate between *d* and *th*—say *dth*. In Mod. Sc. the sound has become pure *th* (thus *fader* is pronounced 'fayther'), even in words where Mod. Eng. has preserved the *d*, *dd*. (But cf. *bladdir*=bladder, 153. 5.)

v. Orthographical elision.

(a) In combination with *l*. E.g., *moll=mold*, 5. 6.

When *n* precedes and *l* follows, *d* is often omitted in pronunciation, but is retained in writing.

(b) In combination with *n*, especially in medial position.

E.g., *engenerand*, 79. 10 (but cf. *engendrit* in l. 14), &c. It is sometimes omitted in writing, as well as not pronounced (see § ii. note) in the termination of the pres. part.

Note.—It is not improbable that *engenerand* directly represents L. *generare*. In *ganer*, *gander*, 179. 15, we have the original stem-form without the euphonic insertion as in Mod. E.

(Cf. also *m* with *b* (*mb*) and *n* with *g* (*ng*).)

13. F. (See under V.)

Note.—Initial *ff* is printed either *ff* or *F*. The modern error *Ff* should be avoided, as it gives a false value to the symbol, which is not a double ‘*f*’ but a single ‘*f*’ outlined (often in different ink) to give emphasis at the beginning of a sentence, proper name, catchword, &c.

14. G. (See under N, and § 28 on Metathesis.)

15. H.

i. Sounded (gutt.) according to general Northern usage.
ii. Unsounded, as in Mod. Sc. usage (e.g., *'ospital*, *'ostler*, &c. Cf. *armony*, 27. 20, 60. 8). Sometimes it is written (initially) but is not sounded: e.g., *hairbis*, *herbs*, 33. 13 (cf. *eirbis*, 154. 15); *heild*, *eld*, 124. 26. In *habandonis*, 75. 10, we have an example of the analogical prosthetic *h* common in M.Fr. and M.E., but as such forms are generally found in texts translated from Fr. or under Fr. influence, and as the false *h* was never pronounced in Fr., it may be assumed that it is also mute in M.Sc. Examples like *haboundance* in Lyndsay (166. 19) are much rarer in more purely native texts. Lyndsay has also *Handwarp*, Antwerp.

16. K. See C, CH.

17. L.

i. Intrusive and unsounded, chiefly after *ā* and *ō*.

E.g., *walknit*, wakened, 62. 21; *palpis*, paps, 122. 4; *chalmir*, chamber, 127. 8, 215. 13; *altar*, author, 128. 15; *waltir*, water, 41. 6 (cf. Wattie, the contracted form of Walter). Cf. also *wally seis*, 123. 27. *Forfaltit*, 156. 13, is formed by assimilation to *fault*, the intrusive *l* of which first appears in the MSS. of Barbour (1487-89).

Awoilk, awoke, 34. 9; *wolx*, ‘waxed,’ 123. 19, &c.; *rolkis*, rocks, 124. 19; *golkit* = *gowkit*, 38. 1. Cf. also *dolly dikis*, var. of *dowy dichis*, 124. 31.

Note.—This is an outstanding characteristic of M.Sc. It is in reality an orthographical device to indicate a long vowel. Thus, when O.F. *chambre* was naturalised it lost *b* by elision (see § 10), and received *l* to

safeguard, as it were, the length of the preceding vowel, as shown in the pronunciation ‘chaamer’ or ‘chaumer.’ [The pronunciation of the surname Chalmers followed this rule : the sounded *l* is a later affectation.]

ii. Transformed or elided in pronunciation (and sometimes in spelling), though present in etymology.

(a) After *a*: e.g., *als*, as, *passim*; *fals* (rhyming with *als*), 120. 15; *fawch*, fallow; *scawde*, scald, 115. 18; *faute*, 97. 18 (though perhaps affected by Fr. influence).

(b) After *o*: e.g., *row*, roll, 211. 32; *rowand*, rolling, 40. 23; *hou*, hollow, 149. 10; *hout*, holt, 125. 14; *bowtit*, bolted, 38. 20.

Note.—The orthographical omission of *l* after *a* and *o* is not elision : in the one case it alters the vowel, in the other it produces a diphthong.

(c) After *u*: e.g., *poulder*, powder, 174. 10.

Note.—*l* is pronounced in *auld*, *cawld*, &c., though it disappears in later Northern English dialects.

iii. Liquid (‘l’ *mouillé*), represented in M.Sc. by ‘lʒ.’

E.g., *spoilʒie*, spoil, 192. 14; *spuilʒeid*, spoiled, 193. 4; *caperkeillʒie*, 215. 4. (See note under ‘n’ *mouillé*).

iv. The termination *-il*, *-ill*, as in *abill*, *capill*, is generally treated syllabically in M.Sc., and not slurred as in later dialects and in Mod. Eng.

18. N.

i. Liquid (‘n’ *mouillé*), represented in M.Sc. by ‘nʒ’ (cf. ‘lʒ’).

E.g., *disdenʒe*, disdain, 122. 11; *Spanʒe*, Spain, 187. 18; *meinʒe*, people, 177. 7; *cunʒe*, coin, money, 183. 13; *seinʒe*, *seinʒie*, consistory court, 177. 6 (see note), 187. 18; *with-outtin sunʒe* (*sunʒie*), at once, without more ado, 183. 16, 187. 16; *pleinʒie*, complain, 187. 17.

Note.—Liquid ‘l’ and ‘n’ (chiefly terminal, in the forms *-lʒe*, *-lʒie*, *-nʒe*, *-nʒie*) are peculiar to M.Sc. They correspond to C.Fr. ‘l'l’ and ‘g'n’ (‘l’ or ‘n’ *mouillé*), and their modification in Mod. Sc. dialect (excluding perhaps S.Sc.) is analogous to the change in Mod. Fr., the pronunciation being in the one case simple ‘l’ or ‘n’ (-lie or -nie) and in the other l'y,

&c. It is to be noted that the sound, which is found in all the Romance languages, occurs, perhaps exclusively, in M.Sc. words of French origin —e.g., *Spanze* (*Espagne*), *cunze* (O.F. *cugne*), &c. It is very doubtful whether *Britanie* in Nicol Burne's text (222. 7), printed in Paris, or the earlier example in Knox's *First Blast* ('Ile of greater Brittany,' ed. Arber, p. 3), issued from Geneva, belong to this category. They are more probably adaptations of the Latin name than direct or analogical renderings of 'Bretagne.' Cf. Clapham's 'Historie of Great *Britannie*' (1606), and see the examples in *N.E.D.*, s.v. *Britany*.

In later Scots, 'nʒ' regularly gave 'ng' (either written or pronounced), e.g., *chaing*, for *chenze*, chain, *Shanzie* (pron. 'Shangie'), the name of a farm near Alyth. In the early printed books ʒ (q.v.) is generally printed ɛ, from which the modern spelling of such places and names as Menzies and Cockenzie has arisen. In the rarer modern form *Dalyell* we have the purist's protest against the more general *Dalziel* (so pronounced). During the eighteenth century, and even to the present time (in certain districts), we note an intermediate sound, as in 'Mac-king-ie,' 'Mac-kaingie,' (Mackenzie).

ii. Combined with *g* (*ng*).

(a) As in E.Sc., becomes simple *n* before *th*.

E.g., *strength*, strength, 50. 1, &c.

(b) *-in* for *-ing*.

E.g., *takin*, taking, 92. 9. Cf. also the extract from *Lancelot of the Laik*, *passim*.

Note.—When proximate to *g*, but not combined, it is generally elided, e.g., *Cannogait*=Canongate (192. 14).

(c) See under Metathesis (§ 28).

19. Q (initial).

(a) *qu*, *qw*, as in *quair*, book, *quene*, queen.

(b) gutt. *quh*, *qwh* (=S. *hw*, *wh*), as in *quhilk*, *quhen*, &c., 'ane quhip of the quhirll wind,' 212. 29. This is retained in the Anglicisms of later M.Sc., e.g., *quho*, *quhome*, *quhicke*, &c.¹

¹ A caution against the confusion of *qu-* and *quh-* should be unnecessary, yet the persistency in modern histories of our earlier literature of the form *quhair* (=where) in the title *Kingis Quair* is remarkable. It is perhaps worth noting that Lyndsay's printer has *quhod* (=quod) once (167. 27 note), an obvious error, perhaps caused by the greater frequency of *quh* in the text. Cf. also *quheyne*, queen, in the lines in the Makculloch MS., *infra*, p. lxvii.

20. R. See under Metathesis.

21. S.

i. The older forms *sal*, *suld*, &c. (shall, should, &c.) continue. When the S. forms appear in later M.Sc. under English influence, they are direct importations and not modifications of the N. forms, which also coexist.

ii. *sh* sometimes reduced to *s*, and *vice versa*.

E.g., *sew* = *shew*, *schew*, 124. 21.

iii. More often, however, *s* is changed to *sch* or a proximate sound.

E.g., *schir*, *sir*, *passim*; *schemit*, seemed, 212. 5; *weschell*, vessel, 215. 4; *alschinner*, Alsander (Alexander), 231. 15 (see note); *clenge*, cleanse, 43. 16, &c. This is already in process in E.Sc. in *scho* (S. *seo*), she.

iv. Representing *tch*.

E.g., *sers*, search, 169. 14.

v. *s* and *sh* followed by a consonant sometimes give a *k* sound in combination.

E.g., *sklender*, slender; *skirl*, shrill. But cf. the form *schyll*, 126. 1, where in the reduction of the *r* the *sh* sound is retained.

Note.—In *sklander*, slander, 202. 16, the trigraph has of course a different origin (A.F. *esclaundre*, from Gr. through L.).

For the symbol f̄ see § 27.

22. T.

i. For *d* (final).

(a) In past part. of verb: *-it*, *-yt*, for older *-id*, *-yd*.

E.g., *fenzeit*, 1. 1; *laborit*, 1. 2; *beriit*, 4. 20; *bowtit*, 38. 19; &c. Also in mixed forms: *tuichet*, 103. 8, 27; *defamet*, 103. 31; *deformet*, 224. 8. (For the forms of the past part. see p. xxxvii.)

(b) In adv. and other forms.

E.g., *frawart*, 36. 19; *upwart*, 38. 24; *eftirwart*, 42. 20; *godwart*, 84. 14; *hundreit*, 114. 24.

ii. Superfluous.

(a) After *c*, *n*, *p*, *x*.

E.g., *relict*, relic, 186. 5; *comont*, common, 145. 23; *suddantlie*, suddenly, 172. 2; *eschaipt*, escape (infin.), 146. 22; *prolixt*, prolix, 112. 23, 140. 8, &c.; *myxt*, mix (infin.), 145. 32.

Note.—Cf. *suddand*, *barrand*, noted under D. In *lactit*=*lackit* or *takkit* (160. 14) the *t* is a scribal superfluity for the sake of the rhyme, and is equal to ‘k.’

(b) After *th* and *ch* (*gh*).

E.g., *witht*, with, *passim*; *furtht*, forth, 112. 12; *heycht*, a. high, 127. 8; *blaitht*, adv. stupidly, 115. 11; *fyltht*, filth, 140. 25; *southt*, south, 76. 8; *wraitht*: *aitht*, 121. 5, 6; *burcht*, burgh, 159. 11 (*Edinburght*, *Edinburcht*); *sicht*=*sich*, sigh, 23. 10 and 64. 13 (note).

Note.—Terminal *t* is here purely orthographical and is not pronounced. In many cases it is a meaningless convention, which appears to have had a double origin, (1) in a confusion in the interpretation of a sign of contraction (e.g., *with* is generally written *wt*, *Edinburgh*, an elaborate capital *E* followed by *t*: sometimes in extended forms, as *witht*, *southt*, the final *t* is not alined with the rest of the word), and (2) because in many words *-cht* was actually pronounced *-th*, as in surviving dialectal examples, *mith*, *dother*, &c., and because *cht* and *tht* were indistinguishable in script. In some MSS. and in early texts printed abroad we have such forms as *worcht*=worth, and even *wycht* (not=*wight*, but *with*). It is possible that the reduction of *th* to *t* is sometimes due to orthographical reasons. Cf. *Linlitgow*, 211. 26.

iii. Lost after a consonant.

(a) Final: after *c* and *p*.

E.g., *correk*, correct, 3. 7, 98. 19, &c.; *detrakkers*, detractors, 137. 1; *abstrak*, abstract, 85. 9; *direk*, direct, 93. 3, &c.; *infekit*, infected, 98. 27, &c.; *detekkit*, detected, 145. 30.

Precep, precept, 2. 27; *aceppis*, accepts, 97. 22, &c.; *corruppit*, corrupted, 136. 22, &c.

Note.—The form *ancien* (83. 26, 84. 2, 86. 11) is unusual, and must be explained as a French mannerism of the translator. Contrast it with *comont* in ii., and *precep* with *eschaipt* (*ib.*) Also cf. *contractit*, 201. 20.

(b) Internal: between *s* and *l* or *n*, and *f* and *n*.

E.g., *cassin*, pp. of *cast*, 263. 29, &c.; *thrissill*, thistle, 32. 10, &c. (see also under D).

(See *p.*)

23. V.

i. Medial, between two vowels (written *u*), disappears in pronunciation. E.g., *dreuyn*, 144. 12; *reuyn*, 144. 13; *deuyll*, (Mod. Sc. *deil*); *evil*, 244. 3; *nevir*, 69. 13 (note); which are to be taken as monosyllables. Cf. also *sawries*, savours, 64. 4; *cure*, cover, 194. 27 (note); *fordouerit*, 88. 10, written *fordwart*, 61. 23 (probably a scribal error).

Note.—*Evil=ill* is a most interesting case, because the two words are unrelated. See the excellent note in *N.E.D. s.v. Ill* and the illustrations which show these rhymes—*ewill: will* (*u.s.*), *thrill, till, fill, fulfill*, and even *eivell: kill*.

ii. Final *ve* frequently represented by *f*. E.g., *serf*, 109. 30; *persaif*, 117. 11; *repruif*, 122. 32, where, as in the older *haif* &c., the letter is generally pronounced *v*.

iii. In some texts printed abroad *v* stands for *w*, and must be so pronounced, not as *v* (*vr, wr*) in the N.E. dialect. In *King Hart* (51. 23) we have *void* for *woid=wod, woude*, as in 55. 11. The contrary is seen in *wardour=verdure*, 48. 16.

24. W has the ordinary values. *Wl*, as in *wlonkes*, 48. 22, and *wlispyt*, 248. 3, 9, are rare examples of the older combination of *w* and *l*. The S. *hw* or *wh* is always represented by *quh, qwh*. See Q.

See under V.

25. Þ has the ordinary values.

(a) Breath, as in *thocht*, though.

(b) Vocal (=dh), initial (in demons. *the* (þe) and 2nd pers. pron. *thou* (þow) and their connected forms) and medial.

Great confusion has arisen from the treatment of O.E. thorn (þ) and its orthographical derivatives in M.E. and M.Sc. by later scribes and printers of the sixteenth century.

Some scribes endeavour to distinguish the form from *y* by placing a dot above the latter (*ȳ*), but this is neither common nor uniform. The printers, whose types were imported from the Continent, met the difficulty by using *y* in all cases where they did not print the digraph. Hence we have *yē*, the (for the pronoun *ye*, see under 3); *yare*, thare; *yow*, thou; *uyir*, other, in which, of course, the symbol 'y' is pronounced as *th*, not as *y*. In modern reprints of MS. texts it is desirable to retain the older *þ* when it occurs, and to use it for the debased forms; and in reissues of early printed texts to use it where 'y' represents the digraph. In the retention in the latter case there are two advantages—(1) it shows how the single letter gradually passed out of use in favour of the digraph, and (2) it saves the modern reader from the inevitable confusion of similar forms, as *yow*=thow (*þow*) and *you*=you (*þou*).¹

In early-trans. and M.Sc. the thorn is occasionally followed by *h*. E.g., *þhow*, *þhowe*, *þhoue*, in the extract from *Lancelot of the Laik* (p. 249).

Thy is always written with *i* (*hi*) to avoid the awkward combination of the debased thorn with the letter *y*.

In the form *clayis*, 178. 15, = *clathis*, *cleathis* (Mod. E. clothes) it is difficult to decide whether the 'y' represents the *þ* of the fuller form or is an orthographical intrusion in the contracted word *clais* (see p. xviii.), which is so pronounced in Mod. Sc.

26. 3. Like care must be shown in the interpretation of the later use of *y* (consonant) and *z* for the scribal *ȝ*, the representative of O.E. *ȝ*. The early printers give us such forms as *zour*, *ze*, *spuilzie*, *cunze* (as well as *spuilyie*, *cunyie*). These are now printed *ȝour*, *ȝe*, *spuȝie*, *cunȝe*, which form illustrates the orthographical fact and preserves the sound-value. Sc. MSS. do not use *ȝ* for *ch*, though this may occur in texts based on an English original. In M.E. and M.Sc. MSS. the same character has to do duty for *ȝ* and for *z*: e.g., *ȝeil*, *zeal*, 44. 5. For the anomalous form *corpȝ*, 79. 14, see note on p. 293.

¹ It is unsatisfactory to represent *þ* or 'y' by *th*. It occurs so often that an unpleasing effect is produced.

ȝ, like þ, is frequently followed by h. E.g., ȝhyng, young, 14. 13; ȝheris, years, 250. 17 (cf. yhere, 76. 10).

27. 'ſſ' is an orthographical device without any phonological value. As a sign it is nothing but an elaborately formed s, for which letter it generally stands. Occasionally it must be interpreted as sis, but the symbol does not mean that. Cf. chesſ = chessis, 244. 15. In the Adv. Lib. MS. of Bellenden's Livy the scribe writes housſ; in the Boyndlie MS. it is housis. Sometimes it is equivalent to se: cf. Knox (190. 1, 11, &c.), where horsemen and horsſmen are used indiscriminately. When there is a double s the 'peculiar' is confined to the second place. It is desirable to retain it in reprints of old texts for philological purposes, in order to avoid dispute as to its value in special cases. In this volume the double form is printed 'ſſ.' The usual custom (in the E. E. T. S. and S. T. S.) is to print 'ſſ,' but this appears inconsistent when the obsolete long s is modernised in all other positions. The 'ſſ' is retained to show that it is a separate form.¹

28. Metathesis.

i. r. Metathesis of r was always a characteristic of the N. dialects. It is common in M.Sc. E.g., thristy, 27. 11; brunt, 216. 3 (but cf. birnis, 9. 22); girlſ, 13. 17 (but cf. gressis, 48. 6); warpit, 126. 11. In some M.Sc. texts, however, we encounter unusual forms which are not easily explained. For example, in Bellenden we have stirkin=strikin (several times), trage=targe, dreith=derth, torne=trone (see 132. 22 note): cf. also strene, infra p. lxvii. Wrik, 56. 23, and derdful, 250. 23, are perhaps doubtful examples (see Glossary). The difficult question of the metathesis of r in Sc. is complicated by the curious rhyme-habit illustrated by borne: trone, 41. 11, 12 (see note, p. 280). This is quite anomalous, for the untrilled r of S.E. is unknown in Sc., which prefers such a form as the older

¹ The only disadvantage in printing 'ſſ' rather than 'ſſ' is that the former is less like the original, and appears to show a modern form contiguous with an obsolete 'peculiar.'

prene, 53. 19 (O.E. *þreon*), to the Romance *pin*, and inserts *r* in *thrissill*, 32. 10, and even in *marchandryse* (187. 12, 16).

ii. *g* (with *n*). This is common in M.Sc. E.g., *ding*, 7. 7, 53. 13, &c.; *maling*, 15. 1; *benyng*, 28. 10, 25; *conding*, 109. 2; *syng* (= sign), 123. 14, 148. 5; *impung*, 140. 17. In several of these words, which are all of foreign origin, the metathesis is already present in M. Lat. (e.g., *condingnus*). The form is not orthographical, for the evidence of the rhymes makes it quite certain that *ng* was pronounced as in Mod. E. ‘sing,’ ‘think.’

2.

ACCIDENCE.

I. Plural of Nouns.

i. The old *-is* (*-ys*) is still common, but is gradually disappearing before *-s*. In M.Sc. prose the syllabic value is generally lost, but in verse *-is* is pronounced, especially in monosyllables or dissyllables with a final accent. It is also sounded in dissyllables with an initial accent, when the pronunciation does not make a trisyllabic word. E.g., *schour*, shower, (pl.) *schouris*, pronounced ‘schours’ in prose, often ‘schouriſ’ in verse (cf. 49. 9), though at the end of a line it is unsounded (cf. *flowris*, 48. 4; *towris*, 63. 1). *Moderis* in prose = ‘moders’ (e.g., 80. 21): in verse the *-is* value is retained by the elision of *e*, *modris*, which does not increase the length of the word. In *mantillis* (48. 10), however, we read ‘mantills’ in both verse and prose, as otherwise the word would be trisyllabic (‘mantlis’ being an impossible form). *Seruitouris*, at the end of line 9, p. 50, and *gouernouris*, within line 10, ib., are of course pronounced with *-s*; so too the rhyming monosyllabic *curis* in the next line. But all examples in verse are conditioned by prosodic necessity.

Words ending in a sibilant (pure or compound) generally add the plur. sign, as *housis*, *causis*, *arasis* (214. 18), *fleſhis* (214. 31), *escharmouschis* (143. 10); but there is a large group in M.Sc. with the same form for both numbers, e.g., *as*, ashes, 4. 5; *vers*, verses (though Douglas uses *versis* of metrical necessity, 112. 5); *burgeis*, burgesses, &c. *Horse*, horses; *guse*, geese;

gryce, pigs ; &c., were unchanged plurals in the earlier language, though some, as *girs*, take both, e.g., *girs*, 13. 17; *gyrsis*, 154. 15; *gressis*, 48. 6.

Note.—Interesting evidence of the loss of syllabic *-is* in late M.Sc. verse is shown in the sonnets in the extract from James VI.'s *Reulis and Cautelis*. See *birds*, 229. 26, *reasons*, 230. 2, 3, *quhilks*, 230. 9, *vthers*, 230. 11, and elsewhere in portions not printed in this volume. Cf. the pure forms *quhilkis*, 228. 17, *vtheris*, 228. 21, &c. Dr Murray, who first pointed this out (*Dialect of S. of Scot.*, 157), has shown that "in prose the termination had long been pronounced as *-s* only, and would be so read, as a matter of course, by every one; but in verse this pronunciation was still comparatively new, so that it was needful to mark it by the spelling." This is not affected by the presence of such forms in the sonnets as *wordis*, 230. 5, *goddis*, 230. 14. Cf. also Charteris's edition of Lyndsay's *Satyre, infra*, 187. 4, &c.

Plur. in *-es* is exceptional, and is generally due to S. or foreign influence; e.g., *termes*, 3. 1, 168. 7 (cf. 166. 4).

ii. *Other forms* (*-n*, *-r*, and *Umlaut*) are as rare as in the early period, probably rarer. The plur. form identical with that of the sing. (excluding words ending in *s*, for which see 'i.') is common; e.g., *floc*, flocks, 149. 18; *da*, does, 167. 1; *ra*, roes, 167. 1; *weschell*, vessels, 215. 14; *fische*, 147. 22; *meduart*, 149. 25; *hog*, lambs, 154. 12: but the plural form is quite as frequent, even in the same word (and in the same text); e.g., *flokkis*, 154. 10; *fyschis*, 166. 19; *pykis* (fish), 215. 6; *cornis*, 166. 21. In 167. 1, *hairtis* and *hyndis* are conjoined with *da* and *ra*, and in 154. 12, *hog* is grouped with plurals in *-is*.

Note.—In the possessive, and to some extent in the verbal forms in *-is*, the same practice holds, though there are many examples in M.Sc. of the intermediate undeclined possessive, as *fadir broder* (=father's brother), *a fure lenth* (a furrow's length), 56. 2, which, with some others, remains in Mod. Sc. and Mod. E.

2. *The Plural of Adjectives and Pronouns*.—Contrary to earlier and later usage (except in a few legal phrases), many adjectives and pronouns in M.Sc. took a plur. form when in agreement with a plur. noun or when representing a plur. noun.

E.g., *instrumentis subordinatis*, 79. 17; *the saidis lordis*, 199.

3; *foirsaidis preceptis*; *quhilkis*, 79. 31, 108. 21, 113. 11; to
the *quhilkis*, 198. 25.

Note.—Many examples occur in M.Sc., and as frequently in verse as in official and legal prose (in which it may have originated and in which it certainly lingered later). The usage appears to have been a literary mannerism unknown to the spoken dialect in all periods. On the question of the origin of this formation see p. ix. See also p. xli for the usage *the poores* (192. 14).

3. *Ane* for the indefinite article and numeral, in all positions, representing the earlier *ane*, *an*, *a*.

E.g., before *fresche*, 27. 4; *prene*, 53. 19; *lustie*, 53. 24; *studie*, 55. 8; *wysk*, 56. 7; *schout*, 56. 11; *randoun*, 56. 25; *dungeoun*, 59. 2; *glas*, 61. 25; *fellown*, 62. 21; *may*, 64. 11; *baneist*, 66. 29; *woman*, 68. 25; *theif*, 171. 25; *presoun*, 189. 13; *fyre*, 215. 32; *toung*, 221. 27; &c.

The form appears to have been established in *literary* usage about the beginning of the sixteenth century and to have continued till the beginning of the eighteenth century. There is little more than an indication of it in the *Kingis Quair*; it is more frequent in Henryson's verse, for it is reasonable to think that its presence there is not entirely due to the fact that the MS. copies which we have belong to a period when it was fully recognised. There is no doubt that the majority of the examples of the older *a* &c. found in the texts of the sixteenth century are relics of the earlier style which had escaped the copyists and redactors; but it is also certain that some of the examples of the later *ane* coexisted with these in the original texts before 1500. (On the question of the origin of this form see p. lix.) Knox's exclusive use of *ane* before a vowel &c., and of *a* before a consonant, as in 192. 16, is of course a direct anglicism, and must be considered apart from M.Sc. *literary* usage. In Mod. Sc. *ane* (pronounced variously from 'ēn' to 'yan') is confined to the absolute form of the numeral—the adj. form being *a* or *ae* (before vowel or consonant).

Note.—In M.Sc. this usage is not applied to the compounds *nane* and *the tane*, which are always written *na* and *the ta* before a consonant. In Lyndsay *ane* is frequently printed *one*. (See p. xx, § 4.)

4. *At, quhilk, quha.*

At, which is universal in E. and M.Sc. down to the fifteenth century, is supplanted by *quhilk* in M.Sc. after 1500. It remains in the spoken dialect to the present day, but it is (we may say absolutely) unknown in literary Scots of the Middle Period. When it is found, it is to be explained as either (1) a relic of older usage preserved in a recension, as in 12. 5; or (2) a direct transference from the spoken dialect by a later author. The only example in this volume is that named above, in the poem from the Gray MS.

Note.—*At* is found in Douglas, who shows a fondness for older forms¹; but almost invariably as a conjunction. *Quhilk* has never been adopted by Mod. Sc. either in ordinary speech or in dialect literature, except in some cases where the antecedent is a clause or sentence. Yet even there the extended relative phrase ‘and that’ is commoner.

Quha, quhay, who, as a simple relative usurps in turn the place of *quhilk* in later M.Sc. In earlier M.Sc. it stands for the compound ‘he who,’ ‘whoever,’ ‘whoso’ (73. 28), or is found with *sa* (*sa quha, whoso*, 26. 3). Examples of the later use of *quha* are common in Lyndsay, e.g., 182. 22: cf. also 217. 5, 224. 21. In 117. 14 (*he or scho quha takis me nocht*) we have the older compound sense. *Quha* as a simple interrogative is earlier and common (cf. 6. 19-21, 7. 5, &c.) The oblique cases of *quha*, used as a simple relative, appear to have preceded the nominative.

Note.—In some texts the influence of the S. *who* (spelt *quho*) is obvious.

5. *Tha, thai, thir, this.*

In literary M.Sc. the northern distinction between *tha* (those, plur. of *that*) and *thai, thay* (they), which was established by the twelfth century, is frequently neglected, though it is still retained in dialectal usage (*tha, thae*, and *thai, thay*). The confusion varies in different MSS.

E.g., *tha began*, 152. 29; *in thai dais*, 150. 21; *tha thingis*, 217. 7; *al thai thingis*, 219. 29; *thay thingis*, 221. 18.

thais quha in James VI.’s Preface (227. 4) is very abnormal in

¹ Cf. his use of *selfin* after the contracted *sel* had become common in M.Sc. writers; and see p. xxxvi, note.

M.Sc. It may represent the alternative form *þas* found in the N.E. *Cursor Mundi* and Hampole; or it may be a 'Scotifying' of S. *those*. Mod. Sc. has *thaim*, and James VI. has it elsewhere in the same treatise (cf. l. 16, &c.)

Thir, which in the North succeeded *þas* as the plur. of *this* (as *thise* succeeded in the Midland), is the usual plur. for 'these'; e.g., 151. 18, 152. 23, &c.

This (sing.), like *ane*, is frequently found in M.Sc. with a plur. noun, when the noun has a collective sense (see p. xl). This construction must be distinguished from the dialectal use of *this* and *that* as the plur. forms, which holds to the present day in Aberdeenshire (e.g., 'this neeps' for 'thir neeps' (C.Sc.), these turnips; 'that neeps' for 'thae neeps' (C.Sc.), those turnips).

This, thys (dem.) must not be confounded with the M.Sc. form *this, thys=thus* (adv.). See p. xxi.

6. *Verbal forms.*

These follow the tradition of the earlier Northern dialects: the exceptions are for the most part due to the imitation of Southern models or to verse necessity.

i. In the pres. indic., in M.Sc., as in E.Sc. and E.M.E. (N.), the following inflections are found: (a) when each inflection is accompanied by its proper pronoun, *I fynd, thou fyndis, he fyndis, we fynd, ȝe fynd, they fynd*; (b) when the nominative is not a personal pronoun (*i.e.*, noun, adjective, relative or interrogative pronoun), or when the verb is separated from its personal pronoun, *I fyndis, thou fyndis, he fyndis, we fyndis, ȝe fyndis, they fyndis*.¹ In other words, when the personal pronoun is in direct relation with the inflection, the usage is as in Mod. E., except in the 2nd person; in all other cases every person ends in *-is* or *-s*.

E.g., *I luf* (5. 3), *I heir* (11. 15), *I wait* (22. 6), *I swyme* (36. 4), &c.; but *Na thing of lufe I knew bot keipis* (21. 10, 11), *I rede wele oft, and takis* (90. 2), *I set my busy pane . . . and speikis* (110. 32), *Syne I defend and forbiddis* (116).

¹ The distinction in M.Sc. usage is absolute: as it is in Mod. Sc. dialects. The error that all the persons in the N. pres. tense are the same and end in *-s* still holds in the text-books.

ii), in which the second verb (in *-is*) is separated from its pronoun: *we fynd* (80. 32), *we seik noct* (7. 13), *ve hef* (150. 9), &c.; but *Quhairfoir we, the erllis, lordis, &c. . . . be þir presentis bindis and obleisfþ ws* (202. 21, 24): *þe fynd* (118. 2), *ye mak* (225. 30); but *Fy on ȝow officiars, that mends nocth thir failzies* (175. 5): *thai haif* (28. 24), *thay call me* (170. 25), *quhen they depairst* (216. 7); but *thay þat cummys* (83. 21), *quhen thai see or heris tel* (142. 17), and also *wyffis sayis* (5. 15), *saulis hoppis* (113. 10), *battallis consistis* (144. 8), *noblyss þat seikis* (75. 13). The 2nd and 3rd person sing., being always in *-is*, require no illustration.

ii. The plur. of the imper. in *s*, when the pronoun is not expressed, lingers in M.Sc., especially in writers like Douglas.

E.g., *beis nocth, &c.* (123. 2); *nobilis, reidis* (115. 27); *traistis* (see Glossary, p. 369). But in the case of a second imperative, even without the pronoun, the *-s* is omitted: e.g., *Considder it* (110. 27), which follows *beis weill advisit* (l. 26); and *cast* (115. 28), which follows *reidis* (l. 27). The rule of *-s* is therefore the contrary of what it is in the pres. ind. (*u.s.*), but it is less absolute,¹ for the Mod. Sc. (and Mod. E.) usage was already in vogue.

iii. Throughout the M.Sc. period the distinction between the pres. part. (verbal adj.) and the gerund (verbal noun) is generally kept, the former being in *-and* (or *-ant*), the latter in *-yng* or *-yn*, and *-ene* or *-en*.

E.g., 4. 5-7 (*scrapand*, part., *swopyng*, ger.); 87. 24, 25 (*sayand*, part., *cummyng*, ger.); 125. 18, 19 (*chirmyng*, *clep-*

¹ See the passage in Douglas, p. 123, ll. 1-7. *Graip* may be defended by taking it as indic. (*that ȝou graip*). *Do* correctly follows *beis* in the second sentence. *Hark* follows the later usage (I can find no MS. authority for Dr Murray's reading *hark ȝe*), unless it be taken with the preceding clauses rather than as a new sentence. *Gewis* is perhaps to be explained by its connection with the following phrase *draw neir*. But it is probably mistaken ingenuity to justify the practice in all cases, especially in an 'antiquarian' writer like Douglas. His daring leads him to use *-s* even with the sing. imperative, which is of course historically impossible. E.g.—

'Maistres of woddis, beis to ws happy and kynd,
Releif our lang trauell, quhat euir thou be.'

—*Aen.*, Bk. I. vi. 44, 45.

ing, ger., *seikand*, part.); 123. 19, 20 (*lemand*, a., *declyning*, ger.)

Gradually, however, the gerundial form encroaches upon the participial, and we have such examples as *bold[n]ing*, 51. 26; *redusyng*, 124. 25; *saying*, 134. 6; *vnderstandyng* (in collocation with *syngand*, *sayand*), 163. 4; and even *studdiene*, 212. 24. This was probably brought about by the early loss (in pronunciation) of the *d* in *-and*. On the other hand the participial form is never used in the gerund: if it be found, it will be in abnormal texts of the type of *Lancelot of the Laik* or the *Quair of Jelusy*.

iv. In M.Sc. the older *-id* or *-yd* of the past part. (and past tense) of weak verbs is generally written (and pronounced) *-it*, *-yt*. (See p. xxvi.) The use of *-t* is here much more common than in the pres. part. (*-ant*). Examples are plentiful. The transition may be studied in the texts in the Appendix.

-d and *-id* are, however, often found in texts where *-it* is the rule. This may be variously explained as—(a) due to orthographical use in M.Sc. of *d* for sound *t*, (b), a relic of an older text, (c) a requirement of metre or rhyme, (d) an Anglicism. The form *-et* is generally found in texts under English or foreign influence; e.g., *tuichet*, 103. 8, 27; *defamet*, 103. 31: *deformet*, 224. 8. On p. 224 we have *turnit* (l. 2), *retened* (l. 18), *retenet* (l. 19). *Preicheid* in 49. 24 shows that the *d* had the value of *t*. In the extract from the *Register of the Privy Council*, 237. 30-32, we see the Sc. and E. forms in striking juxtaposition.

The *i* is frequently elided; but in verse metrical need is its own law. In longer words, where the accent is penultimate or antepenultimate, reduction is usual. Words of the type of *polist* (49. 5), *parald* (52. 19), *floreist* (52. 27), *salust* (87. 14), *astonist* (132. 20), *solist* (137. 7) are generally found in the contracted form, but such as *flurissit* occur even in verse.

v. The well-known tendency to reduce strong conjugations to weak is exemplified in M.Sc., in the occasional use of *cumit* (*cumed*, *cumd*) for *cum* and *cumen* (see 194. 8, note). *Bend* (*ane bend pistollet*, 233. 8.) would appear to be rather a reduction of the normal Sc. *bendit* than an adaptation of S. *bent*.

vi. Anomalous inflections are common in the M.Sc. verb. Of

these there are two classes: (a) Those derived from the interfusion of S. and N. usage in later M.Sc., as when we have the pron. *whiche* in a text where *quhilk* generally occurs; and (b) the false forms which occur in the Scottish Chaucerians. The former are no longer anomalous when literary Scots is thoroughly Anglicised in the seventeenth century: the latter remain a peculiarity of the M.Sc. period, or rather of certain authors of that period, for it is incorrect to describe these eccentricities as characteristic of the literary language as a whole. All these cases, whether in single words used by Douglas or in the elaborate mannerism of the transitional *Lancelot of the Laik* or the *Quair of Jelusy*, are to be treated as idiosyncrasies.

Thus in Douglas we have the S. past part. *ybound*, 116. 27, and the hybrid past part. *ysowpit*, 124. 15, which are as foreign to Sc. usage as *beis* is in the 2nd per. sing. of the imperative. For the anomalies in the *Lancelot* see note, p. 316.¹

7. i. The adverbial construction *the day* (to-day), 264. 29, the *morn* (to-morrow), &c., for the older Sc. *to-dai*, *to-morne*, begins to appear in M.Sc. It is still the regular usage in Mod. Sc.

ii. So, too, the adverbial *nor* in comparative constructions usurps the place of the older *na* and of *than* (after the first decades of the sixteenth century), and is commoner than *as* and *be*, though all forms coexist in M.Sc. and in mod. dialects. Cf. Henryson (39. 23) and Lyndsay (163. 26).

iii. Correlated *as* (older N. *alswa*—*alswa*) generally appears as *als*—*as*—, the reduced form immediately preceding the modern *as*—*as*—.

The older *alswa* (=also) is generally written *als*, though *alsua* is not uncommon as an introductory word in a prose sentence.

iv. *Till*=to, as a simple prep., and with the infin., is still universal. The unusual form *till to*, 105. 24, appears to be a borrowing from Wyclif and Purvey. (See p. 295.)

¹ Some of these mixed Midland and Northern forms are discussed in Prof. Skeat's Introduction to the *Kingis Quair* (S. T. S.), which contains the earliest Sc. examples of Chaucerian affectation in accidence and vocabulary.

v. *this*=thus. (See p. xxi.)

vi. *and* and *gif* are used indifferently in the sense of *if*. The former survives in Mod. Sc. The mod. *gin* does not appear to be directly related to M.Sc. *gif*, but rather to *geif*, from which it takes its absolute verbal sense of ‘given.’ Cf. the adverbial use of *suppois*=though. (See p. xlili and Glossary.)

vii. *at* as a conjunction dies out in early M.Sc., say about 1500. Cf. 20. 13. See *supra*, p. xxxiv.

8. Final syllabic -*ē* is abnormal in M.Sc. verse, and is almost unknown. There are, however, a few examples where the scansion requires the pronunciation of the final -*e*, whether it be written or not. All occur in the Scottish Chaucerians, and most of them are direct echoes of the master’s verse. Thus *swift*, 30. 15, *nynt*, 34. 14, must be read *swifte*, *nynte*; and *greyne*, 52. 13 (and perhaps *grene*, 167. 3), is dissyllabic. In Douglas the final -*e* is sometimes sounded after ‘tch’ and ‘g’; e.g., *watchē*, 58. 14; *jugē*, 60. 7 (both in *King Hart*); and *strangē* in the Ruthven MS. of the *Aeneid* (119. 10, note). The unfamiliarity of Scottish scribes with the syllable -*ē* is shown by the anomalous form -*is*, which occurs in several M.Sc. MSS. Thus the Elphinstoun readings *strangis* for *strangē* (119. 10) and *chargis* for *charge* (121. 12), which may appear to be scribal errors, disclose a deliberate mannerism when taken in connection with other examples, such as *hugis* for *hugē* and *largis* for *large* in the St Andrews MS. of Wyntoun, or the more remarkable *jugisment* for *jugement* in the *Wallace* (ii. 248). See notes to 119. 10, and 121. 12. From these it is obvious that the M.Sc. scribes in their perplexity had resort to the familiar Northern -*is* to express the extra syllable which the verse required.

3.

SYNTAX.

1. In the general syntax of the sentence M.Sc. illustrates the practice of M.E. Such differences as do occur are readily explained by the special circumstances of their texts. Foreign

constructions, such as the Latin absolute in Bellenden or French idiom in the *Complaynt of Scotland*, have a purely local interest. The remarkable run-on style¹ of Douglas, shown especially in the difficult poem *King Hart*, is a special accomplishment which we do not find in his poetic contemporaries. The frequent anacolutha are to be taken, not as relics of older syntactical habit, but as individual mannerism, or (occasionally) textual corruption. The absence of the relative at the beginning of a subordinate clause occurs at times, but it is less frequent than in Middle or even Elizabethan English. It would be hard to prove that there is any symptom of that fondness for periphrasis which Dr Murray finds in the Mod. Sc. dialects—as difficult as to justify his assumption that this mannerism is a Celtic heritage.²

2. In the syntax of the Parts of Speech and in the Order of Words there are a few points worthy of notice.

i. Singular sense of plural noun.

E.g., *ane boundis*, 116. 21 (see note); *this wanis*, 264. 31 (see note).

ii. The adjective following its noun.

E.g., *factis merciall*, 18. 2; *instrumentis subordinatis*, 79. 17; *lufe naturale*, 79. 30; *condicioun naturale*, 81. 2; *inymy mortall*, 81. 8; *lawis canoun*, 82. 4; *concepcioun virginale*, 100. 3; *ressoune naturale*, 100. 23; *art magik*, 113. 32; *gudis movabill*, 159. 10; *wapponis inuasive*, 235. 15, &c.

This is very common in M.Sc., contrary to earlier and later literary usage, except in a few traditional phrases. In some cases it is a direct borrowing from French, as *art magik*, but it is in the great majority of cases a Latinism, which is caused not so much by the special circumstances of, say, a translation (e.g., *factis merciall*), or of a Chaucerian copy, or of verse necessity, as by the general influence of Latin in Scottish

¹ E.g., a continuous sentence throughout a whole stanza occasionally throughout two, in marked contrast with the single lines and couplets, linked by subordinate clauses, which are characteristic of the verse of the Makars.

² *Dial. of S. Scot.*, p. 54.

culture and in legal and ecclesiastical affairs. (See Section III. p. lx.) The construction is now mainly confined to the titular phraseology of Scots law, where it appears to have been always much more in vogue than in English law. (For the plural form of the inverted adj. see p. xxxii.)

Note.—Such phrases as *menys cautelus*, 37. 11, *savour sanatiue*, 47. 8, or the alliterative *holtis hair*, 25. 18, &c., are governed by the rhythm or rhyme or by the sentiment of an earlier model.

3. Adjective as substantive.—In M.Sc., as in M.E., the substantival use of the adjective is common; but two varieties of this usage in M.Sc. deserve to be noted.

i. The largest proportion of adjectives expressing a personal quality are feminine.

E.g., *fre*, 66. 26; *heynd*, 66. 10; *blythe*, 69. 15; *clair*, 69. 19; *sueit*, 68. 13; *myld*, 8. 13; *gay*, 9. 3; *dene*, 15. 25, all of which have the general signification of ‘lady,’ ‘fair one,’ &c. Cf. also *indeflore*, 16. 10, and *innocent*, 63. 27. *Heynd*, 48. 18, and *cumly*, 262. 22, are probably ‘common.’

Masculine adjectives like *bald*, 257. 21; *douchtie*, 263. 3; *hardy*, 264. 25 (all in *Rauf Coilzear*), are rare after the E.-Transition period. *Auld*=‘old man’ (Douglas, *Aen. Prol.* xiii. 79) is one of the few examples. Masculines and neuters generally remain pure adjectives, with the noun expressed. E.g., *faire fader*, *faire sone*, &c. (89. 21, 29); *wyld beist*, 67. 5.

Note.—The substantival use of the feminine adjective of personal quality is almost exclusively confined to verse.

ii. The adjective as substantive, with the sign of the plural.

In M.E. there are many examples in the singular which are treated as plurals, and some of these survive in Mod. Eng. (e.g., the good are, the just suffer). In M.Sc. however, these sometimes acquire a plural termination, as “and tooke some spoilzie from the poores of the Cannogait,” 192. 14, or the absolute participles *saidis*, *foirsaidis*, &c., which are of frequent occurrence. (See pp. xxxii, lx.)

4. Adjectival phrases.

i. *Of ane* (*one, on*) following an adjective of positive degree gives an intensive force to the adjective and is equivalent in translation to ‘very,’ ‘specially.’ When it follows a superlative it means ‘of all.’ This is a characteristic usage of M.Sc. The superlative construction is the commoner.

E.g., *A fowll gyane of ane*, Henryson, *Bludy Serk*, 18; *richest of ane*, 262. 24. (For other examples see *N.E.D.* s.v. *One*, 26, b.) *Best of an* is found in *Cursor Mundi*.

ii. *Alkin, alkynd of.* The older construction in its most reduced form (and without final -s) is the commoner in M.Sc.

E.g., *alkin hewis*, 48. 18. Cf. also *alkin flouris* (*Palice of Honour*), *alkynd fruyt* (Douglas, *Aen.* xii. Prol.), *alkin thyng* (Lyndsay, *Complaynt*, 300), &c.

But note *alkynd of pestilens*, 39. 18.

Cf. *quhatkyn*, 57, 25.

iii. *Althir best, all thare, alleris.*

The correct genitival construction is extremely rare in M.Sc., if it exist at all. Cf. 253. 1, where it is clearly a Chaucerian echo. That it had lost its grammatical and syntactical value is shown by the corruption *all thare* and the anomalous form *alleris*. E.g.—

‘All thare last
The antiant kyng Acestes.’

—Douglas, *Aen.*, v. 9. 21.

‘The greit Maister of houshold *all thare last*.’

—Lyndsay, *Deplor. of Q. Magd.*, 150.

Also—

‘I sall reuenge and end our *alleris* offense.’

—Douglas, *Aen.*, xii. 1. 40.

Cf. *ȝoure alleris frend* (*Kingis Quair*, st. 113), where the addition of -is as a possessive termination shows that the genitive force of -er was quite lost or misunderstood.

iv. *ȝour alone, þair alone, &c.*

In E.Sc., as in M.E., *alone*, alone, i.e., *one* strengthened by *all*, is frequently preceded by a pronoun, in a construction analogical with that of *self* and the pronoun, and really identical

in meaning. In M.Sc., however, the pronoun, in the great majority of cases, is in the possessive, in such phrases as *ȝour alone*, 66. 18, *þair alone*, 67. 12, *hir alone* (Bellenden, *Livy*, S. T. S. ed., II. 9. 28), &c. This usage continues in Mod. Sc., but generally with the aphetic form *lane*.

Note.—In the later period there is some confusion between the aphetic *lane* (*alone*, *al ane*) and *lane*=lone. Contrast *his lane* (=himself; *dial.* ‘hisself’) and *his lane sel* (=his lone self).

v. The demonstrative adjective is frequently used as a substantive. (Cf. xli, *supra*.)

E.g., *þis blasphemys*, 101. 19, &c.

5. The periphrastic auxiliary *do*.

In M.Sc. verse the use of this auxiliary is extended beyond the present and past indicative and the imperative to all other parts of the verb, and especially to the participles and infinitive. The infinitival use is found in S.E., and there are traces of the participial formation throughout M.E., but the construction was never so popular in E. as in sixteenth-century Scots.

E.g., *hes done proclaim*, 28. 17; *and grene levis doing of dew doun fleit*, 29. 14; *doing chace*, 29. 21; *doing spring*, 33. 5; *do efferay*, 32. 6; *list do write*, 107. 15. For *dois*, cf. 33. 18, 128. 14, &c.

6. Conjunctional use of the verb.

E.g., *supposis*, though, 36. 3, &c.; *set*, though, 110. 2, &c. Cf. also the later *gin=gif* (see p. xxxix., *supra*).

7. Coalescence, common in Midl. M.E., is practically unknown in Scots. Forms such as *s^was* (=so as), 60. 11, *had* (=he'd), 163. 21, or *quhats* (=what is), 176. 14, are due to metrical necessity, just as *ȝ'ar* (=ye are), 184. 15, where the apostrophe appears. Old forms like *thilk*, 111. 22. do not show syntactical coalescence. In many cases the apparent combination is merely orthographical: e.g., *naman*, 102. 28; *richtfulmen*, 102. 22; *suetis*, 8. 2 (MS.);

? *applidis*, 9. 10. Certain usages of the auxiliary verb show this in all periods of Sc.: e.g., *salbe*, *salhappin*, *wylbe* (160. 14), &c.

Note.—*Nolt*, 45. 23, is unusual in Sc., and may be a Southernism; *not*, 109. 16, certainly is. But the former is probably a simple past form from an obsolete analogue of O.E. *nyllan*, rather than an immediate coalescence of the pure auxiliary with the negative. *Enday*, 13. 13, appears to be a later N. and Sc. form of the older *ende-day* (O.E. *ende-dæg*).

[*General Note*.—Examples of other constructions are referred to in the Notes: e.g., *at all*=altogether, 108. 15; *be*=by the time that; verbal prepositions, as in *I of mene*, *inform of*, &c. Some of these are dying out in M.Sc.; but a few still linger in Mod. Sc.]

4.

VOCABULARY AND WORD-FORMS.

Not the least important of the differences between M.Sc. and E.Sc. (or M.E.) are to be found in the vocabulary—in the adoption of foreign words and in the modification of the borrowed forms. These are here enumerated in brief: the explanation of their significance is reserved for the section on External Influences (p. 1).

A.

1. The comparison of the texts with well-known examples of E.Sc., and even with the transition-texts in the Appendix, shows a marked increase of Latin and Romance elements. The extent is, of course, variable, according to the circumstances of individual books (such as translations from Latin or French authors), but there is ample evidence to prove that the infusion was general, that it rapidly increased during the first half of the sixteenth century, and thereafter gradually weakened. Henryson, who in the matter of vocabulary may be described as transitional, shows more of the romance element than his predecessors, but much less than Dunbar or Douglas: while Lyndsay, though still strongly affected, is less ‘aureate’ than

these writers. In the allegorical and devotional verse of the reign of James IV. we have the maximum of divergence from that older style which is nowhere more strikingly shown than in the occasional efforts of the greater Makars to resuscitate the moribund alliterative poem to purposes of burlesque.¹

It must be noted that this intrusion is entirely *rhetorical* in origin and object. The ‘aureate’ style of M.Sc., like the Cretinism of contemporary French literature, was an effort to bring dignity, ornament, and rhythm into the vernacular.² Both were in a sense experimental, and were superseded when other literary necessities arose; but in Scotland the process was, we may say, more serious, in that it was more universal in application and more complicated in its development. Further, in Scotland it was more the matter of the poets than of the prose writers, who were but few in number and, with the exception of plagiarists like the author of the *Complaynt*³ or pedants like the belated Abacuck Bysset, were not tempted by the ‘grand style.’

The sources from which M.Sc. drew its large additions to the Latin and Anglo-French vocabulary of E.Sc. were these:—

(a) *The works of Chaucer and his English followers.*—To say this of the ‘Scottish Chaucerians’ is almost a platitude, for a slight examination of representative poems by Henryson, Dunbar, Douglas, or Lyndsay will show that M.Sc. freely borrowed words and phrases as well as metaphors and subjects. It is safe to assume that the majority of words of A.F. descent which came into M.Sc.⁴ are derived from Chaucer and his contemporaries.

E.g., *aduertens*, 39. 16; *observance*, 42. 11; *laurer*, 107. 6;

¹ Cf. Douglas’s First *Prologue* (p. 107) with his Eighth; or Dunbar’s *Kynd Kittok* (p. 26) with his *Thrissil and the Rois* (p. 27), or his exaggerated *Ave Maria* (p. 14); or Lyndsay’s opening stanza in the *Satyre* with the *Exclamatioun* (p. 160), or even with the *Interlude* (p. 174).

² I may be permitted to refer the reader to *The Transition Period* (1900) for fuller discussion of these and other companion phases in the European literature of the fifteenth century.

³ See head-note, p. 135.

⁴ I.e., had not been already incorporated in E.Sc. It is often difficult to determine whether certain A.F. words make their first appearance as ‘Chaucerian’ borrowings.

maneir endite, 107. 16; *distene*, 108. 29; *plais palustrale*, 112. 30; &c.

(Cf. also the grammatical forms, *supra*, p. xxxviii).

(b) *The extensive knowledge and practice of Latin.*—This influence has been underestimated in the discussion of the non-Teutonic elements in M.Sc. Very many words which are explained as Fr. or O.F. have been proved to be immediate borrowings from Latin authors or the Latin of familiar speech. The confession by John of Ireland, that, though he has written in the vernacular, he is more at home in Latin, “the tovngē þat I knew better” (p. 100), is not an isolated instance. Douglas in his First Prologue (*infra*) tells the secret of his poetic workshop, why and how he borrows when Scots is ‘scanty.’ And the author of the *Complaynt*, who has given us a remarkable mosaic of translations from the French, chooses Latin words rather than French in the original paragraphs which introduce and connect his borrowings. See Section III., p. lx.

(c) *Writings in C.Fr.*—Many words are introduced in translations from the French, as in the plagiarised portions of the *Complaynt* or in Gilbert de Haye’s versions.

E.g., *pillerye*, 81. 23; *marchandis*, 81. 24; *preaux*, 85. 24; *devoyr*, 91. 7; *traductions*, 137. 30; *marynel*, 137. 32; *charpentier*, 138. 1; *hurt nature*, 138. 12; *dotit*, 138. 13; *lecture*, 141. 11; *prettik*, 142. 28; *escharamouschis*, 143. 10; *fardit ande lardit*, 145. 5; *rammel*, 147. 25; &c.

The majority of words of this type have a special context; many of them occur only once. A few, like *repaterit* (*repaitre*), 126. 9, or *barbulzeit* (*barbouiller*) in Montgomerie’s *Cherrie* and *Slae* or in King’s *Canisius*, are late borrowings; but the greater number of words of Fr. origin had been incorporated at an earlier date, or came through English channels.

2. The other main characteristic of M.Sc. vocabulary is its gradual approximation to Southern usage, in words and word-forms. The tendency is noticeable from the first, but is most remarkable after the decline of the rhetorical phase, *i.e.*, from the mid-sixteenth century onwards. The contributing elements were—

(a) *The study of Southern literature*, especially in the works of Chaucer, Gower, Lydgate, and Occleve, by which English word-analogues, as well as inflections and orthography, were introduced.

(b) *Religious literature*.—The non-Scottish character of this is quite remarkable. The recent discovery of a Sc. version of the New Testament c. 1520 (see p. 101) has not modified the hitherto accepted view that the vernacular Bible in Scotland has always been the English Bible. Nisbet's (?) text does not appear to have been printed, and was probably unknown except to a few Lollard friends in Ayrshire: and it is but a recension of Purvey's. Before the issue of the 'Bassandyne' Bible by authority of the General Assembly in 1576-79, the editions of the Scriptures were imported from England; and the Bassandyne itself is nothing but a straightforward copy of the Genevan version. Passages in Scots, such as Deut. xxviii. in the *Complaynt*,¹ or Lyndsay's translation of 2 Thess. iii. 10 in his *Satyre*,² or the preliminary matter in the *Gude and Godlie Ballatis*,³ are sporadic and of individual interest. There is more historical value in another passage in Lyndsay's *Satyre*, where, in the stage-directions, Gude Counsell's reading from the Vulgate is translated in the Southern English of the Genevan version.⁴ Not less remarkable than this popularity of the English Bible is the fact that the Reforming clergy, and especially Knox (see p. 190), wrote in a strongly Anglicised style. Their exiled opponents found an argument of attack in this, and made a point of writing their counter-polemics in more 'native' style (see p. 21). Hamilton in his *Catholik Traictise* (1581) pushes the matter to the verge of absurdity by calling his adversaries 'triple traitoris, quha not onlie knappis suddrone in your negatiue confession, bot also hes causit it be imprentit at London in contempt of our natvie langage.'⁵

(c) *The Political and Social intercommunication*, established by James VI.'s accession to the English throne. Evidence of this is available in the king's writings and correspondence, and

¹ E. E. T. S. edit., p. 24.

² I. 2602.

³ S. T. S. edit., pp. 5-7.

⁴ I. 2909.

⁵ See *Catholic Tractates* (S. T. S.), p. 105.

especially in the Minutes (*Acta*) of the Privy Council and other State records. See, for example, pp. 156, 197, 231.

(d) *Wider Literary area*.—As a result of (c), Scottish authors soon saw that they could make a wider appeal not merely in Anglicised Scots but in English itself. Hence, with the going of James VI. to England the Middle Scots period comes to an end, and poets like Drummond, Ayton, Lord Stirling, and others, forsake the Northern vernacular. When modern Scots literature is revived in the Sempills, Ramsay, Fergusson, and Burns, it comes direct from the living dialect, except in so far as it is a recasting of M.Sc. material, as in the *Evergreen* or in the ‘editorial’ work of Fergusson and Burns. .

B.

The following peculiarities in word-formation are found in M.Sc. They are of historical value as illustrations of the process of borrowing in that period (see Section III.) All but a few disappear with the decline of M.Sc. tradition. They are chiefly confined to the verb.

1. The root consonant of the original infinitive is frequently preserved in M.Sc., in contrast with the Southern adaptation from the past participle.

E.g., *promyt*, 29. 3; *exerce*, 31. 15; *proponis*, 93. 14; *promouit*, 99. 13; *exponed*, 195. 23; *expreme*, 205. 13; *posseid*; where S. has ‘promise,’ ‘exercise,’ ‘proposes,’ ‘promoted,’ ‘exposed,’ ‘express,’ ‘possess.’

Note.—The contrary process is also found, as in *extinct*, 148. 23, *coniunct*, 110. 10, *inclusit*, *acqueis*, *depravat* (infin.), 205. 27, &c.; but some of the examples in this class are borrowed from S. usage, and are frequently doublets in Sc. Thus *incluse* (almost always in the past part.) is related to M.E. *incluse* rather than directly to *includere*, and in the examples in this volume (133. 30, 195. 15) it has the meaning of ‘inclose’ (cf. *inclois*, 33. 9). *Extinct* (trans.) is to be taken as the past part. of a v. ‘extinct.’ *Coniunct* has also the doublet form *coniunit* (198. 8).

2. The uninflected past part., formed direct from the Latin past part.

E.g., *be dymynut*, 3. 6¹; *is radicat*, 3. 20; *may be figurat*, 40. 14; *implicat*, 40. 17; *did fatigat*, 147. 10; *situat*, 147. 17; *extinct*, u.s.; *salbe repute* and *haldin*, 199. 22; *to se iustice ministrat*, 202. 21; *to be celebrat*, 204. 6; *be applicat*, 204. 8; *contaminat*, 207. 14; *being deliberat* (=being resolved), 208. 10; *I have not dedicat*, 227. 2.

This is also shown in the adjectival construction: e.g., *accusatumat*, 200. 24; and in the past ind., e.g., *he statut*, 200. 24.

Note.—Many of these forms are still in use in Sc. legal and formal language. E.g., ‘the house *situate* as aforesaid’; ‘therefore the Commissioners under the said Act *statute* and ordain’ (Scottish Universities Commission, *Report*, 1900); ‘the man was *repute* a common thief,’ &c.

3. The clipped adjectival form, especially in *-air*.

E.g., *contráir*, 24. 26; *cóntrar*, 140. 9, 143. 7; *necessair*, 79. 1, 145. 5; *temerair*, 140. 23, 144. 26, &c. (See p. lxix.)

Note.—This usage survives in Mod. Sc.; e.g., *cóntrar* (not *contráir*) = E. contrary.

To these peculiarities in word-formation in M.Sc. may be added—

4. The prevalence of aphetic forms.

E.g., *bufe*, 9. 2; *parall*, 51. 19, &c.; *feir*, *passim*; *saill*, 53. 2; *semble*, 53. 16, 86. 13; *sembly*, 55. 23; *basit*, 55. 5; *restit*, 55. 28; *mynise*, 72. 2; *levynt* (11th), 73. 21; *greit*, 99. 13; *stable*, 71. 19, *stabliset*, 106. 17; *serf*, 109. 30; *mendis*, 168. 27; *?gworth*, 35. 4; *leif*, 67. 28; *skaipe*, 19, 24, *chaip*, 262. 7; *tyiscing*, 198. 22, &c.

Some of these, or other examples, may be due to prosodic necessity; yet there is ample evidence, in verse as well as in prose, of the general literary habit, which appears to be more confirmed than in the earlier periods.

The contrary process, shown in the imitative formation *apar-doun*, 205. 11, is rare, though this example appears to belong almost exclusively to M.Sc. *Applesit*, 73. 29, is not an imitative formation, but a translator’s adoption from the French.

¹ This is clear in Sc. usage, and is not to be taken as a contraction of *dymynew-it*.

III.

EXTERNAL INFLUENCES.

Certain changes in the political and social conditions of the Middle Period prepare us for differences in the language; but we must be on our guard against assuming too readily that they explain the modifications which have been noted above. Direct interference from without, as in the vocabulary, can in many cases be proved beyond dispute, but it is not so easy, even if it were possible, to discover the causes which were at work in the general economy of the language, especially in the pronunciation and grammar. Let us glance at all the possible quarters from which an external influence might be exerted throughout the Early-Transition and Middle Periods, and test each postulate by the available data and by the comparative evidence.¹

I. CELTIC.

It is reasonable to assume, as a trial argument, that the change in the relationship of Scots to its immediate neighbours accentuated the older differences between the North and South. The separation from the Northern English, which had now sunk into a mere *patois* without literary credit, individualised the English of Scotland. Interaction with the Celtic element in the North and West had been more or less possible in the earlier period. It may never have had any serious effect on the Teutonic Lowlands, and its influence may not have

¹ The methods of English interference in M.Sc. have been described above (pp. xlvi-xlviii), and do not require further illustration in this section.

been any greater after the consolidation of the Scottish kingdom; but it is open to any one to hold that interchange was not less likely at the later time, when the two speeches had become, as it were, indwellers in the same house. And this argument will appear more cogent, if the explanation of the characteristics of the dialect of the Central Area, in which the M.Sc. literature arose, be based upon the proximity of that area to the Celtic borderlands throughout several centuries.

Direct evidence in support of this assumption is almost entirely wanting. In vocabulary, which is generally the chief test of external influence, there is little or nothing acquired from Celtic during the Early and Middle Periods. And small as the list of Celtic words is, it is, like that in S. English, being gradually reduced by later research. For though such words as *baird*, bard, *car* or *kar*, left (in the phrase *car-hand*), and *coronach*, outcry, are undoubtedly Celtic and appear to have come in during the Early M.Sc. period, and others, like *oy*, descendant (232. 27), may have been borrowed, there are others of even more alien look, such as *camschow*, crooked (126. 23), or *capill*, horse (256. 3, &c.), which are to be strongly suspected.¹ It is not so long since the simple Teutonic *bra*, hill-slope (125. 5, &c.), masqueraded as ‘Cumbro-Britannic’² or Celtic,³ or that *arn*, alder, was referred to G. *fearn*, or *boyne* denied its English kinship. It is of course obvious

¹ *Cam* is undoubtedly Celtic, but an earlier borrowing from Scottish Cumbrian rather than from Gaelic: *shoch*, which also means ‘crooked,’ is a natural N. variant (cf. ‘shochle’) of O.E. *sceoh* (as in ‘askew’). *Capill* (*caple*, *capull*, &c.) is probably a direct formation, like M.E. *capel* from L. *caballus*: the difference in the forms in the Celtic dialects seems to prove that they had borrowed it, as they did in so very many cases, from an early English form.

² So Jamieson.

³ So Murray, *Dialect of S. Scotland*, p. 54.

that there must have been many Celtic words in the everyday speech of the borderlands of the N.¹ and S.W. during the M.Sc. period, but these do not appear in literature till modern times, in Burns, Scott, Galt, and their imitators.²

The conclusions regarding Celtic influence on the pronunciation and orthography of M.Sc. are even more negative, though some hold that the influence is more extensive and subtle here than it is in the vocabulary. Dr Murray discovers Gaelic interference in, among other things, the dialectal omission of initial *th-* in *the*, *thair*, &c., in the softening of *hw-* (in *hwa*) to *f-* (*fa*), in the weakening of final *-t* and *-d* (*land* being pronounced 'laan' and *direct*, 'direk'), in *sch-* for *s-* and *sh-* (as in *schir*), and in *u* in *buke* (later *buik*) for the older *o* in *boke* (*boc*).³ The only one of these which is clearly demonstrated is the N.E. borderland (Aberdeen) *f* for *hw*, which is in exact parallel with the usage of the old Forth dialect of County Wexford, Ireland; but this and *ee* for *the* never appear in M.Sc. or Mod. Sc. literature.⁴ The rel. *at*, which disappears in M.Sc., has been described as a worn-down form of *that*, but the comparative evidence from the Scandinavian dialects forbids us to believe 'that there is as much to be said for the Celtic as for the Norse influence' in its formation.⁵ The loss of final *d* (rare in literature) and of *t*

¹ See Gregor's *Glossary of the Dialect of Banffshire* (Philological Soc., 1867).

² Unless, of course, in pieces of the type of the *Flyting of Dunbar and Kennedy*, where both Celt and Angle are on the aggressive. Yet even there the contribution is small and not 'current.'

³ See *Dialect of S. Scotland*, pp. 26-28, 51-52, 126.

⁴ Except in late dialect-studies like *Johnny Gibb of Gushetneuk*.

⁵ *Dialect of S. Scotland*, p. 28.

(which is as often expressed in the same MS.¹) is hard to explain, but it is more reasonable to find the cause in the Law of Laziness or in the Northern fondness for ‘clipping,’ than in a specific Celtic interference. So, too, the orthographic *o* for *u*, which is found in Ham-pole and others, defies such a ready explanation; so, too, *sch* for *s* or *sh*.² No evidence is adduced, and the *onus probandi* lies with those who claim so much for the Celt. The general inference seems, to be based upon a false analogy between Gaelic and M.Sc. orthography, one writer going so far as to see evidence of Celtic habit in *cleathis*, which is pronounced ‘clais.’³ The assumption, even in its least exaggerated form, implies a knowledge of Gaelic orthography on the part of the metamorphosed Lowlander! But the theory and its would-be illustrations in the literary speech must fail, if we make due allowance for the historical antipathy of the two elements (so vividly expressed in the *Flying of Dunbar and Kennedy*), and if we compare the small results achieved in the nineteenth century, when Rob Roy had become a Lowland hero.⁴ Further, we must not forget that any Celtic interference which *might have been* possible in E. or M.Sc., was more likely to come from the Cumbrian of Strathclyde than from the Gaelic of the hill-girt clans, who defied the authority of James IV. and his successors. And when we make

¹ Cf. *effec* and *effect*, &c., in Douglas.

² The development of the N.E. *sco*, Sc. *scho*, Mod. E. *she*, from O.E. *seo* (which supplanted the other demonstrative form *heo*), has been explained by Dr Murray (*u.s.*, p. 126) as due to influences at the ‘Celtic frontier.’ It is hard to imagine how this could have come about.

³ See p. xxix.

⁴ When some of the words introduced (such as *pibroch*) were but old English borrowings in Celtic disguise.

this distinction, we must also remember that the men of Strathclyde and Galloway, the true 'Irishry' of the Middle Period, were *Romanised Celts*.

2. SCANDINAVIAN.

In M.Sc. there is no problem of Scandinavian influence. Such words as must be referred to Danish or Norse originals rather than to N. Anglian had been incorporated during the earliest stages of the language, and any grammatical usage, such as the inflection of the pres. indic., which the more generous philologists explain by Scandinavian suggestion, had been long established before the period of M.Sc. It is of course possible that a few words may have crept in at the ports and fishing-villages of the eastern seaboard, but these have been strictly confined to local dialect.¹ Nor is it likely, from what we have said above, that any words which the Gaelic-speaking districts had acquired from the Old Norse settlers² were introduced during the later period. Whatever was borrowed from the Scandinavian languages would come direct to the Anglian vocabulary, rather than through the medium of Gaelic.

The only matter of interest in the Scandinavian element in M.Sc. is the eclipse of certain older forms by their Romance doublets, e.g., *gawin* (see 256. 19, note), and, by contrast, the reappearance of others, e.g., *scuggis* (124).

¹ It may be unnecessary to point out that there are far more Scandinavian words in the N.E. dialects than in Sc.: hence the English of Scotland dates in the main from a period prior to the Danish and Norwegian settlements in England.

² For these words see Mr Craigie's article ('Oldnordiske Ord i de gæliske Sprog') in *Arkiv for nordisk Filologie*, X.

27),¹ which may be said to have already passed out of literary vogue.² The latter is not of general importance, but must be treated as an idiosyncrasy of certain ‘anti-quarian’ writers, of whom Douglas is the outstanding example.³

3. FRENCH.

The French contributions to the language of the Middle Period came from three quarters. There is, first, the large number of words of Anglo-French origin which had been naturalised in the Early Period and were handed on to the speech and literature of the fifteenth century; secondly, others, also Anglo-French, which had been established in the South and were now received by the Northern literature through the Chaucerian poems; and, thirdly, words from Central French, which came direct during the ‘historic’ alliance of the French and Scots. Of these three the first is by far the most important in the language of the Makars, the second is next, and the last, though not inconsiderable, certainly the least. A persistent popular tradition—and occasionally accredited scholarship—has exaggerated the importance of the Central French element in M.Sc. This error has arisen from neglect of the earlier history of the language, and from a sentimental distortion of the historical facts of the relationship of France and Scotland. The first class belongs to the E.Sc. division

¹ The O.E. analogue is *scuwa*; but cf. O. Norse *skuggi* (Norse *skugge*, Sw. *skugga*, Dan. *skygge*).

² Though they sometimes reappear in later dialect-studies, as *scug* (*scou,*) does in *Mansie Wauch* or Hately Waddell’s translation of *Isaiah* in ‘special’ Scots of 1879.

³ Some of these will be found in Dr Flom’s *Scandinavian Influence on Southern Lowland Scotch* (Columbia University, New York, 1900).

of M.E. and cannot be discussed here; the second falls naturally into the same division, and is partially described in the section on English influence (pp. xlvi-xlviii); but the last calls for special attention.

It is right to admit at the outset that there is a presumption in favour of a strong interference by C.Fr. in M.Sc., if we are content with the superficial survey of the international conditions as stated in the text-books: more so, perhaps, when we have a scholar of M. Francisque-Michel's standing deliberately concluding that 'to thoroughly understand Scottish civilisation, we must seek for most of its more important germs in French sources,' and justifying himself throughout 457 quarto pages of tables of Scottish borrowings.¹ We are offered convincing evidence of the indebtedness of Scotland in the diplomatic history of the Ancient League, with its royal marriages and social splendours, in the resort of students to the Universities of Paris and Bordeaux and the coming and going of mercenaries and merchants, in the foundation of the College of Justice on the model of the *Parlement* and of the Universities on those of France, and in the influence of Calvinistic Protestantism in the development of the Reformed Religion of Scotland.²

The answer to this extravagant proposition cannot be fully given till we have discussed, in the next section, the proofs of the greater importance of Latin in M.Sc.; but the following points may be noted.

¹ *A Critical Inquiry into the Scottish Language, with the view of illustrating the Rise and Progress of Civilisation in Scotland.* Edinburgh, 1882.

² The conviction is assumed to be complete when we take the evidence of a book like the *Complaynt of Scotlande*, with its *bureau*, *disjune*, *escharmouschis*, *galzard*, *pasuolan*, *rammel*, *reu*, &c., or of the modern dialect, in which a boy who dislikes to play marbles confesses he 'canna be fash'd wi' *bools*'!

1. The social effect of the “Ancient League” has been much overstated. It hardly permeated beyond the life at Court, and it was chiefly concerned with those matters and manners which have no interest for the masses, especially in the sixteenth century. The great poets are essentially Court Poets; yet it is remarkable (if we accept the popular proposition) how little contemporary French they show in their vocabulary, except in the technical matters of art, ceremony, and fashion. There is much French, but it is the older French of the first Lowland barons, or the ‘French’ of the *Romances* and the *Canterbury Tales*. We cannot here refer to the historical facts which have discredited M. Michel’s pretty story of a Frenchified Scotland. It is now unnecessary to recall the episodes when ambassadors were stoned in the High Street of ‘Isleborough,’¹ or to emphasise the meaning of Douglas’s uncomplimentary words, in order to make it clear that Scottish life, and with it the language, was affected only in a superficial way by French modes.

2. Though the Scot was much abroad in Paris and elsewhere, studying law and medicine, and knew French well, yet his medium *in France* and on his return was Latin.² This was even more so in the case of the theologian. That French was the language of Calvin and his school (when they were not discussing theology) is a fact of the flimsiest importance in the examination of the language of the Reformers. France to them, and especially to Knox and his English friends, was ever a Catholic country, the asylum of the exiled Jesuits. Everything was against the infiltration of French: even

¹ The common name for Edinburgh in the French dispatches of the later sixteenth century. The term has not been satisfactorily explained.

² Cf. John of Ireland, *supra*, p. xlvi.

the exiles in their propaganda from Paris affected to revive the purer vernacular. (See p. xlvi.)

3. The presence of a strong C.Fr. element in certain books, such as the *Complaynt of Scotlande*, is no evidence of either a general or permanent condition. Examples of similar anomalies in M.E. (especially in translations) are easy to find.

4. Many of the borrowings in M.Sc., though in French form, are really to be considered as Latin. They were adopted on account of their rhetorical value (*supra*, p. xlvi), and were taken in their French form because the *Rhétoriqueurs* were the natural purveyors of such words to English and Scots writers, and because the words were, so to speak, ready to the hand of the poet, when, as Douglas shows, he had to *make* his Scots out of his Latin. The matter is further complicated by the fact that in several instances words which were taken direct from Latin were recast in the form of older A.F. borrowings, though they are unknown in French.

5. The mistaken association of M.Sc. words with C.Fr. forms may be illustrated in the following:—

attour (23. 21, &c.), = *at + our*, over ('ower'), cannot be derived, either in vowel-value or in meaning, from C.Fr. *autour* (O.F. *entour*).

gloir (141. 30), more commonly *glor* (16. 6, 99. 11, 162. 3), comes from O.F. *glorie* (as in M.E.) or direct from Latin. The *i* may be the M.Sc. orthographic *i* (*ante*, p. xviii): it is not the *i* of later Fr. *gloire*.

assege, s. (156. 5) has no French original: it is formed from the verb (as in M.E.) from O.F. *asegier*.

beryss (106. 7) is an example of analogical formation: *berie + iss* (*isch*), as if the form were French, like *periss*, *perisch*.

spaceir (148. 13) is quoted, with the Italian form, in Dr Murray's list of Fr. words in the *Complaynt* (p. cv). As there is no

French example, and as an Italian origin is impossible, the form must come from Lat. *spaciari* (*spatiari*). This will still hold, even if, as is probable, the word appeared in one of the French texts copied by the author of the *Complaynt*. It was clearly never anything else than a rhetorical Latinism (cf. § 4, *supra*), perhaps unknown outside a single passage. It attracted the French writer and the Scottish plagiary because it was *Latin*.

boule, a ball, as in M.E., shows A.F. modification of Lat. *bulla*. It is E. as well as Sc. Cf. Lydgate (*Pylgr. Sowle*), ‘This grete world . . . round as a boule’ with *Compl. of Scotl.* (p. 33, E. E. T. S.), ‘This varld is ronde lyik ane boule.’

More extreme examples of false derivation are plentiful, especially in M. Francisque-Michel’s book. *Bawbee* (which became current in 1541), has been seriously explained as a corruption of *basse-pièce* or of *bas billon*, both of which would have been none the less philologically impossible, had it not been ascertained that the name came from the mint-master, Alexander Orrock of Sillebawby. But the extremity of linguistic folly is reached when the child’s *bae* must be explained by the ever-famous bleat in the French farce of *Pathelin*!¹

It is more difficult to settle the question of M.Sc. indebtedness to French in its use of *ane*,² the plural of the adjective,³ and the position of the adjective.⁴ According to Dr Murray the first “was introduced in literature and set speech in imitation of the French, so that the Sc. *ane kyng* answered to the French *un roi*—

¹ So M. Francisque-Michel, p. 320. It is perhaps unfair to deal hardly with a book which, even had it been done better, must nevertheless be out of date by this time; but it is still popular and in high repute as a quarry of Franco-Scottish matters. The criticism is the more unwilling, as M. Francisque-Michel’s reputation as a literary antiquary stands high in other fields of research.

² *Ante*, p. xxxiii.

³ *Ante*, p. xxxii.

⁴ *Ante*, p. xl.

that is, both *one king* and *a king*,¹ and the second shows “another evident trace of French fashion.”² No hint of proof is forthcoming, and it is extremely difficult to imagine the intellectual or literary condition which imposed such an arbitrary rule so effectively throughout a clearly defined period. The proposition cannot be brought under any of the ordinary categories of linguistic imitation, for it implies more than the mere gallicising of native forms. It amounts to the admission of a grammatical interference in a quarter least liable to interference of any kind, and to an absolute recognition by every writer and scribe of the propriety of an affectation as ingenious as uncalled for. Whether *ane* be merely an orthographical mannerism, perhaps entirely scribal, or an illustration of the Northern craving for grammatical uniformity, it is best to class it—with *-is* for *ë*, or *torne* for *trone*³—among the unexplained eccentricities of M.Sc. Dr Murray’s admission that the adjectival plural was first introduced “in legal verbiage” gives a clue to the Latin rather than to the French origin of the habit; but neither this usage nor that in which the adjective follows its substantive involves so much as does the suggested explanation of *ane*. The inverted position of the adjective, when not due to poetic licence, is more probably a reminiscence of Latin syntactical usage. See the examples in John of Ireland (p. 100), where *concepcioun virginale, ressouune naturale*, are obviously direct echoes of theological Latin.

4. LATIN.

The complement of the statement that the influence of C.Fr. in M.Sc. has been much overestimated is that the

¹ *S. Dial. of Scotl.*, p. 57.

² *Ibid.*

³ See pp. xxxix, xxx.

influence of Latin has not been sufficiently recognised. To the sixteenth-century Scot Latin was really a living language, in that it served not merely the purposes of literature and ceremonial but even of the ordinary business of life. There is ample evidence that it was the familiar medium of all classes above the poorest and most uneducated, and that it was used with such ease that we must believe that it frequently took the place of the vernacular in thinking as well as in writing. The effect of this on the literary side of Scots could not but be great. The habit not only led to the direct incorporation of Latin words and usages, but it facilitated the imitation of the Latinised style of the *Rhétoriqueurs* and their disciples. This explains the paradox that though M.Sc. verse is more ‘aureate’ in its vocabulary than contemporary English, there is less suspicion of pedantry in it than in the milder efforts in the South. There are, of course, extreme cases, such as Dunbar’s *Ave Maria*,¹ where the Latin element is consciously exaggerated; but in the general body of M.Sc. literature, and especially in the verse, it is always prominent. Even Lyndsay, who was no scholar, plies the ‘Latial verbocination’ as no Southern courtier could have done. Recognition of this important fact must moderate the absurdity of the claim made by the author of the *Complaynt of Scotland* that he has “vsit domestic Scottis langage, maist intelligibil for the vlgare pepil.”²

Hence it is that many of the non-Teutonic words and forms in M.Sc. which are explained as French, because the French analogues more readily occur to us, are of immediate Latin origin. Some have even been described as Romance, though no French parallel is known. Yet

¹ *Infra*, p. 14.

² *Infra*, p. 145.

not only do we have the philological evidence of the words themselves, but we can in many places see the words in process of naturalisation.

On the latter point the testimony of certain M.Sc. writers is interesting. John of Ireland craves leniency for his effort in the vernacular, because he was “thretty þeris nurist in fraunce, and in the noble study of paris in latin toun, and knew nocht the gret eloquens of chauceir na colouris þat men vsis in þis Inglis metir.”¹ Elsewhere, he says of his book, “I haue maid þis werk in þis maner of speking, in the commoune langage of þis cuntrie: bot in the tovnge þat I knew better, þat is latin, I maid . . . thre bukis of the concepciona virginalie in paris.”² Douglas, after justifying his use of “bastard latyne, frensch, or inglis,”³ proceeds to emphasise the imperfections of Scots when compared with Latin, and to show how he must borrow, if only to make a ‘ganand translation’ of Virgil’s meaning.⁴ This comes of course more naturally in his version of the *Aeneid*, but it is shown without stint in his original prologues. Even Bellenden in his translation of Livy ‘exceeds’ his author by the introduction of pure Latin words.⁵ The writer of the *Complaynt* (a mosaic of translation from the French, printed in Paris), while protesting that he will be simple in his language, adds—“ȝit nochtheles ther is mony vordis of antiquite that i hef rehersit in this tracteit, the quhilkis culd nocht be translatit in oure scottis langage, as *auguris* . . . ande mony vthir romane dictionis; ther for gyf sic vordis suld be disusit or detekkit, than the phrasis of the antiquite vald be confundit ande adnullit: ther for it is necessair at sum tyme til myxt oure langage viith part of

¹ *Infra*, p. 97.

² *Infra*, pp. 99–100: also *supra*, p. xlvi.

³ *Infra*, p. III.

⁴ *Infra*, pp. 118, 119.

⁵ See note, p. 304.

termis dreuyn fra lateen, be rason that oure scottis tong
is nocht sa copeus as is the lateen tong."¹ It is remarkable
that in those passages of the *Complaynt* which may
be assumed to be original the vocabulary is more Latin,
and more purely Latin, than in the plagiarised portions;
which would seem to prove that even an author who could
write such phrases as the 'rumour of rammasche foulis'
in his translation readily fell to Latin when his hand was
free.

There are many examples in the following pages and
throughout M.Sc. literature where it is clear that the
original Latin word is present in the mind of the writer
from the first, and that his inability to find an equivalent
in the vernacular (whether A.F. or N.E.) compels him to
naturalise the word in a more or less unchanged form.
Sometimes there would appear to be no effort to refuse
the Latin word: and sometimes it is incorporated as a
second form. Thus, to quote extreme examples, we have
in the Scots Acts 'withouttin more or delay,' where
more can be nothing but Lat. *mora* (*sine mora aut dilatatione*), and in a Presbytery certificate in favour of
Alexander Hume, author of the *Day Estival*, the phrase
'apt and idoneus to enter the ministry.' Analogous to
these is *confundit ande adnullit* on p. 145.

Of obvious borrowings from Latin there are many
examples, such as *vilipendit* (200. 2), *pretermittit* (208. 30),
caliginus (148. 28), *translatory* (17. 13), *languor* (104. 8),
exquisite (145. 6), *sopit* (147. 9), *redimyte* (108. 18), *execute*
(147. 16), *remembrance* (155. 7), *spaceir*² (148. 13), or a
special form such as *fructual* (166. 20). To these may
be added the words transferred in translation or special
context, e.g., *castels* (104. 6), *defamet* (103. 31); and those

¹ *Infra*, pp. 145, 146.

² See p. lviii.

which are used with the original Latin meaning, e.g., *redusyng* (124. 25), *pretendis* (93. 8), *inducis* (94. 22), *preferris* (150. 12). Such varieties, however, represent only a small part of the Latin element.

A large number of words, especially adjectives, appear with clipped terminations; e.g., *punct*, *coniunct* (cf. the older *sanct*, which remains in M.Sc.); *facund*; *dulce*; *amene*; *ding*, *maling*, *conding* (representing the M.Lat. *-ngnus*); *singulare*, *temerair*, *preclair*, *ordinair* (which if not Lat. can only be A.F., as the older *contrair*); *gut* (186. 9); *rawk*; *Afrik*, *layik*; *macull* (*makle*), *habitakle*; *humill*; *brumall*; &c. In doubtful cases, where some claim may be made for French influence, it is safe to assume that the word had been adopted earlier from A.F. (e.g., *contrair*), or by analogy of A.F. formation (cf. *beriss*, *u.s.*), rather than from C.Fr. As a general rule the M.Sc. adjectives in *-ern*, *-ing* (*-ignus*), *-air*, *-us*, *-ck*, *-ik* (*layik*, 180. 23), participles in *-at*, *-ut*, and substantives in *-ud* (*celsitud*, 17. 2, *pulchritude*, 16. 29, &c.) are taken direct from the Latin. Sometimes it would appear that a word was drawn from two sources; e.g., *traductione*, which is probably Fr. in the *Complaynt*, and most likely Latin in Bellenden. Again, *-a*, which probably represents Fr. *-é* in *allya* (*allié*, ally), more probably indicates the Latin termination in *achademya* (141. 15, &c.) Some words which were originally taken from A.F. are Latinised in M.Sc., though they continued, as in M.E., and still continue in spoken dialect, in the older form, as, for example, the names of the months (*Januar*, *Februar*, *Aperile* (*Aprile*), *Maij*, *Junij*, &c.)¹

¹ There is no C.Fr. influence in any of these names, as is sometimes stated. I do not know Dr Murray's authority for *Julie* (July) in the quotation from Lyndsay (*S. Dial. of Scottl.*, p. 60), where *Julie* is the usual reading.

Fuller discussion of the subject will but emphasise the fact that the greater part of the non-Teutonic infusion in M.Sc. is Latin, and that the larger portion of the Fr. element was introduced at an earlier period or indirectly through the Chaucerian poems. The C.Fr. borrowings, like *preaux* (85. 24), *devoyr* (91. 7), *charpentier* (138. 1), *hurt nature* (138. 12), and others in the translations, or those partially disguised in terms dealing with art, amusements, luxuries, and the like, are much less numerous than the contributions from Classical and Renascence Latin.

BIBLIOGRAPHICAL ACCOUNT
OF
THE MANUSCRIPT COLLECTIONS AND
CHEPMAN & MYLLAR'S PRINTS
(pp. 1-76).

To these collections we owe the preservation of much the greater portion of the original verse of the early Middle Period. Of Henryson, for example, we have absolutely nothing outside these Collections, except another version of the *Fables* in the Harleian MS. and a late copy of the so-called 'Abbay Walk' in the Riddell MS. (1636). Without the Bannatyne MS. or the Maitland Folio MS. we should have had but a fragment of Dunbar. No literature, not even Spanish, has been so dependent on the pious industry of later anthologists.

The fact that the majority of the texts are copies, varying from twenty years to half-a-century later than the original compositions, must be borne in mind when estimating their philological value. In the Bannatyne MS., for example, there is evidence of considerable editorial interference with the text as first known to the transcriber. This can be seen by comparing the first drafts of many of the pieces (which are preserved in the MS.) with the 'clean copies' of the main part of the MS.

The Collections, which are illustrated in this volume, fall into three groups: A. The *Makculloch* and *Gray* MSS., in which the literary material is preserved, as it were by accident, on the fly-leaves and blank pages; B. The *Asloan*, *Bannatyne*, and *Maitland Folio* MSS., which are true anthologies and devoted exclusively to Scots verse and prose; and C. the fragmentary remains of the prints issued by Chepman & Myllar from the first Scottish press.

I. THE MAKCULLOCH MS.

The manuscript proper consists of notes in Latin by Magnus Makculloch of lectures on logic &c., delivered at Louvain by Petrus de Mera, Andrea de Alchmaria, and Theodricus Meyssach, in the year 1477 (see ff. 85 *a*, 136 *b*, 200 *a*, and last fly-leaf). On f. 136 *b* the writer styles himself ‘iohannis de tayn alias makculloch’; and on the last fly-leaf ‘mabinus makculloch’ is written twice.¹ The notes are in double columns (about 7½" × 2½") on paper pages 11½" × 8½", ornamented with many large initial letters in black, or black and red. The volume appears to have been in the possession of ‘i. purde,’ who may have been the copyist of the vernacular pieces on the blank pages (see 1, in following list). It was acquired by Dr David Laing in 1854, and was bequeathed by him to the Library of the University of Edinburgh. It is bound in full mottled calf (modern) and is labelled ‘Liber manuscriptus M. Macculloch. M.CCCC.LXXVII.’ The press-mark is ‘Laing MSS., No. 149.’

The interpolations are:—

1. *On the front fly-leaves.* From Henryson’s *Fables* (printed *infra*, pp. 1-7). At the end—‘*nomen scriptoris iohannis p. . . .*; and on the next page—‘*iste liber pertinet i purde.*’ Then follow, on the same page—
2. Two seven-line stanzas, beginning—

‘O farest lady, o swetast lady, o blisful lady, hewynnis quheyne,
O strenē so brycht, þat gyfyis lycht til hewyne & haly kyrk.’

3. f. 86 *b*. Eight eight-line stanzas of religious verse, beginning—

‘In myddis myne hart and thirlis throw þe vaniſſ;

and the first stanza concluding—

‘Quhen þat i se þe nalit one þe ruid.’

4. f. 87 *a*. Six eight-line stanzas, beginning—

‘Man hef in mynd & mend þi myſſ,
Quhill þow art heir in lyf lyffand.’²

Each with the burden, *Memor esto nouissima*.

¹ It is difficult to explain these differences. It is possible that John and Maben may be kinsmen (younger brothers?) of Magnus. See the note on p. lxix.

² Cf. Gray MS., No. 5.

5. f. 87 *a*, 2nd col. Henryson's *Prais of Aige* (printed in Laing's edition, p. 21) beginning—
 'In tyl ane garth wnder ane reid roseir.'
 (Cf. *Chepmān & Myllar*, No. 11.) This is followed on the same page by

6. A metrical version of the Lord's Prayer (eight lines), beginning—
 'Almychty god, our fader of hewyne abuf,
 blyssyt be þi name with ws allowit alway;
 Come mot þi kynrik til el þat can þe luf,'
 and

7. A 'Hail-Mary,' in five lines.

8. f. 120 *b*. Some lines in mingled Latin and Scots, beginning
 'Crist qui lux es et . . . es, o Iesu crist þe verray lycht.'

(On f. 154 *b*. the scribe adds—
Iam scripsi totum; pro cristo da michi potum;
 and below
Incipit secundus liber priorum analetorum, &c.
Detur pro penna scriptori pulchra puella.)

9. f. 181 *b*. Five eight-line stanzas, beginning—
 'Quhen fair flora þe goddes of al flowris,' &c.,
 being stanzas i.-iv. and vii. of Henryson's poem entitled 'The ressoning betu aige and yowth' (ed. Laing, p. 23).

10. f. 183 *b*. Five eight-line stanzas of Dunbar's *Ballat of our Lady* (ed. S. T. S., ii. p. 272; Schipper, p. 372), beginning—
 'Royß mary, most of vertu virginal,
 Frech flowr, one quhome þe hewynnis dew downe fell,'
 with a refrain (given in the first stanza),
 'O mater iesu salve maria.'

11. ff. 187 *b*, 188 *a*. Glosses of M.Lat. words (106 entries) beginning—
 'hoc ydeoma, a leid,
 hoc numisma, cungȝe.
 hoc crepusculum, ewyn tyd.
 hoc diluculum, dawyn.
 flebotimo, as to lat blud,
 incanto, as scharȝm,' &c., &c.

12. ff. 190 *a*, 190 *b*. Seventy-nine lines of rules of health and conduct, beginning—
 'For hail of very keip fra cald þi heid :
 Eit na raw meit ; tak gud heid þair to :
 Drynk hailsum wyne ; feid þe with lycht bred :
 With appetit ryß fra þi meit also.'

13. ff. 200 b, 201 a. Two pages (imperfect) of religious verse, beginning—

'Herkyne wordis wonder gud,
How iesu crist wes done one rud :
With lufly spech and mylde mud
He schew to man,
How he fra hel *with panis fel*
Our saulis wane.'¹

II. THE GRAY MS.

This is a miscellany of Scottish genealogy and chronicle, notarial styles, and religious scraps, made c. 1500 by James Gray, notary-public and priest of the diocese of Dunblane. It is a small volume ($4\frac{1}{2}'' \times 3\frac{3}{8}''$) written partly on vellum; and is now preserved in the Advocates' Library (MSS. 34. 7. 3). Its genealogical notes are described by Thomas Innes in his *Critical Essay*, ii. 627-631.²

The verse interpolations in the vernacular are as follows:—

1. f. 27 a. Six lines, entitled 'Aristoteles magnus'—

'Gyf thou cummis to the flude
And the wawis be woude,
Huſe & hald the still.
Then may cum ane vther day,
Quhen wyndis & wedder ar away ;
Than ma þou waid at will.'

2. ff. 70 a-71 b. Six twelve-line stanzas, beginning—

'Forcy as deith is likand lufe.'

(Printed *infra*, p. 8.)

3. ff. 74 a-76 b. Twelve twelve-line stanzas, beginning—

'This is goddis awne complaint.'

Note.—Nine stanzas had been written and concluded with 'explicit quod glassinberry' (f. 75 b). The remaining three were then added in a larger and coarser hand. A reference in f. 75 a. seems to indicate the proper place of interpolation. Laing printed only the nine stanzas in his *Early Metrical Tales* (pp. 46-47).

¹ This early example of this metrical form is noteworthy.

² The following passage from Thomas Innes's *Critical Essay*, ii. 631, brings the two names Magnus Makculloch and James Gray together in an interesting way:—

"I cannot finish this account of James Gray without taking notice that he is probably the same person mentioned at the end of the second book of the MS. *Scotichronicon* (one of the fullest of that kind), belonging to the honourable family of *Panmure*. The words of this MS. are: *Explicit liber secundus Scotichronicon 9 Ianuar. in Edinburg. oppido, A.D. 1480, per me magnum Macculloch* (and in another hand), &^o *per me Jacobum Gray illuminatus.*"

4. ff. 77 a-78 b. Eight eight-line stanzas, beginning—
 ‘To the, maist peirlas prince of pece,
 With all my power I þe pray;
 with the refrain *Miserere mei deus.*
 5. ff. 78 b-79 a. The poem, with the refrain ‘This warlid is verra
 vanite,’ printed *infra*, p. 11.

No. 1 is unimportant. Nos. 2 and 4 are obviously Scottish. Nos. 3 and 5 appear to be Scottish recensions of Southern poems (see *infra*, pp. 269-270).

III. THE ASLOAN MS.

This important MS. was written by John Asloan (or Asloane, or Sloane) towards the beginning of the sixteenth century. Chalmers identifies him with a procurator or advocate of that name, in the reign of James IV., and proprietor of the small Galloway estate of Garreach. A considerable portion of the MS. has been lost, probably at an early period. Of the sixty pieces named in the table of contents¹ thirty-four are missing. The volume, which belonged to the Boswell family of Auchinleck, passed on 29th June 1882 to R. W. Talbot (now Lord Talbot de Malahide), who married Emily, daughter of the last baronet of Auchinleck. Ten or twelve years ago it lay for some time in the MS. Department of the British Museum. The Editor had the opportunity of examining it then, and of obtaining the following notes of the contents, which are supplemented from the notes made in 1810 by William Gibb for George Chalmers (*Chalmers MS. Collections*, Library of the University of Edinburgh). The volume was then bound in full yellow-brown morocco, gold-tooled, and was labelled “Scottish tracts in prose and verse.” It is much to be regretted that Lord Talbot is unable to grant access to the volume, the more so as the success of the Scottish Text Society’s proposed Series of all the early MS. Collections depends largely on the complete reproduction of this the earliest anthology.

In the following list the lost portions, which are supplied from the Chalmers transcript of the extant Table of Contents,¹ are printed within brackets. The pagination (which is later, and probably by Lord Auchinleck) is continuous.

1. ff. 1-40. A theological treatise in several chapters by John of Irland (Jhon Yrland) on the passion, the sacrament and virtue of penance, confession, prayer, &c. Chap. ii. deals with ‘the causis of compilatioun of this werke in this language.’

¹ The table of contents appears to have been written after the dislocation of the pages, as No. 43* is entered separately as “Ane ballat of luf. liv.”

2. ff. 41-76 b. *Pe Buke of þe Chess*, beginning—

'Sone efter þe tyme þat ald Saturnus
He regnit had and woidit of his houſſ,
Sa throw þe coniunctioun þat þan befell
Off þis schrewit Saturnus þat I of tell,' &c.

(Large extracts and an epitome are given in Chalmers's Transcripts.)

3. ff. 77 a-86 a. *Pe division of all þe warld callit þe cart, drawyn in Yngliſſ.* (Prose.)
 4. ff. 86 a-92 b. *þe wertuis of nobilnes and portratour þairof, callit þe portuus and matynes of the samyn.* (Printed by Chepman & Myllar, 1508. See *infra*, pp. 70-76.)
 5. ff. 93 a-98 b. *Pe Scottis originale.* (? Written early in the reign of James V.)
 6. ff. 99 a-107. *Pe tractact of a part of the Ynglyſh Cronikle, schawand of þar kingis part of þar ewill and cursit gouernance.* (Unfinished.) Fol. 108 is blank.
 7. ff. 109-123. *Ane schort memoriale of the Scottis corniklis for ad-diccion.* (An account of the reign of James II., &c.: printed by Thomas Thomson, 1827.)
 8. ff. 124-136. *Ane tractat drawin owt of the Scottis Cornikle, begyn-nand in the thrid age of the warld.* (Epitomised in Chalmers's Transcripts.)
 9. ff. 137-150 b. *The Spektakle of Luf or delectatioun of luf of wemen.* (*In eight parts.* The work is printed in the Bann. Miscellany, vol. ii., ed. Laing. The prologue is printed *infra*, p. 17.)
 10. ff. 151 a-166. *Ane extract of þe bibill of þe sex werk days according to the sex agis, quhilkis restit in the sevynt; and figuris of the ald testament and newe.*
 11. ff. 167-209. *Pe buke of the sewyn sagis*, beginning—

'Ane empriour in tymes bygane
In Rome callit Dioclesiane
Wonyt in welth and hie empryſſ,
For he was witty, baith war and wyſſ.'

A complete transcript of this poem was made by Laing. It is preserved in the Library of the University of Edinburgh (Laing MSS., i. 481).

12. ff. 210-211. *Pe iustis betuix þe tailzeour & þe sowtar.* (By Dunbar.)
 13. ff. 211 b-212 b. *Pe fenzzeit falſ freir of Tungland.* (By Dunbar.) Imperfect: ends “& euir the tuchettis at him tuggit.”
 [14. *Pe testament of Cresseid.* 15. *Pe disputacioun betuix þe nyghtingale, mavis, [and þe] merle.* 16. *Pe goldin targe.* 17. *Master Robert Hendersonis dreme, On fut by forth.* 18. *Pe sawis of þe angell deid, quhyte dragoun, deuill, wysman, blak dragoun, young man, and of þe sawlis in hell.* 19. *Pe buke of curtasy and nortur.* 20. *Pe document of Schir Gilbert Hay.* 21. *Pe regiment of kingis with þe buke of phisnomy.* 22. *A ballat of þe incarnacioun.* 23. *A ballat of steidfastnesſ.* 24. *A ballat of recompence.* 25. *A ballat of our lady of pete.* 26. *A ballat of disputacioun betuix þe body and*

saul. 27. *A ballat of the devillis inquest.* 28. *A ballat of our Lady.* 29. *Pe buke of Colkelby.* 30. *Pe buke of þe Otter and þe Ele.* 31. *Pe flyting betuix Kennyde and Dunbar.* 32. *The fablis of Esope; and first of þe paddok and the mous.* 33. *Pe preaching of þe swallow.* 34. *Pe lyoun & the mous.* 35. *Chanticler and þe fox.* 36. *Pe tod and þe wolf.* 37. *Pe parliament of bestis.* 38. *By a palace as I couth pale.* 39. *A ballat of treuth.]*

40. ff. 213 a-228 b. *Pe buke of þe Howlat.* (Printed by the Bannatyne Club, 1823; by the S. T. S., *Scott. Allit. Poems, ed. Amours.*)

41. ff. 229-235 b. *Pe talis of þe fyue bestis.* (The horse, hart, unicorn, bear, and wolf.)

42. ff. 236 a-240 a. *Pe tale of þe uplandis mous and the borrows toun mous.* (Henryson.)

43. ff. 240-242. *Pe maner of þe crying of ane playe.* (Dunbar.)

43*. ff. 243-246. Four leaves (32 stanzas) misplaced. The text is a transcript of a portion of Lydgate's *Complaynt of the Black Knight* and should be added to No. 49 below. The two last lines of this fragment are ll. 573, 574 of the text in Prof. Skeat's *Chaucerian and Other Pieces*, p. 262.

44. ff. 247 a-250. *Pe buke of Orpheus & Erudices his quene.* (Henryson.)

45. ff. 257-262. *Pe buke of þe thre prestis of peblis; how þai tald þar talis.* (Imperfect.) Printed by Charteris 1603, by Pinkerton in *Scotish Poems*, by Sibbald in the *Chronicle of Scotish Poetry II.* (expurgated), and by Laing.

46. ff. 263-290. *Pe contemplatioun of synnaris, appliand for euerilk day of the ould.* (Summarised in Chalmers's *Transcripts.*)

47. ff. 290 b-292 a. *Pe passioun of Jesu*, beginning—
 ‘Amang þir freris in a closter.’ (Dunbar.)

48. f. 292 a. *Ane ballat of our lady*, beginning—

‘O hie empryß and quene celestiale.’ (Dunbar.)

49 & 43*. ff. 293-300 b. *Pe mayng and disport of Chaucer.* (I.e. Lydgate's *Complaynt of the Black Knight.*) Thirty-two stanzas are misplaced after No. 43. Cf. Chepman & Myllar, No. 8 (*infra*, p. lxxiv).

50. f. 301 a. *Roil Mary most of wertewe virginale.* (Dunbar.) See No. 10 in the Makculloch MS. (*supra*, p. lxviii).

51. ff. 301 b-303 a. Another *Ballat of our lady*, beginning—

‘Closter of Crist, riche recent flour delyß.’ (Kennedy.)

(Printed by Laing.)

52. ff. 303-304. *Hale sterne superne, hale in eterne.* (Dunbar.) (Printed *infra*, p. 14, from the Asloan text.)

[53. *Pe buke of ralf colzeare.* 54. *Pe buke of Schir Gogolras and schir gawane.* 55. *Pe disputacioun betwix þe merle and þe nyghtingale.* 56. *Dunbaris derige of Edinburgh and Strivling.* 57. *Ane ballat of all officeris.* 58. *Ane ballat of making of . . .* 59. *Ane ballat of pacience.* 60. *Ane ballat of warldlie plesance.]*

IV. THE BANNATYNE MS.

This MS. (Adv. Lib. MSS. i. i. 6) was written in 1568 by George Bannatyne (see *Memorials of George Bannatyne*, printed by the Bannatyne Club, 1829). The pages have been carefully inlaid ($10\frac{1}{2}'' \times 16\frac{3}{4}''$), and the whole has been handsomely bound in two volumes, in full green morocco, tooled. The MS. proper is preceded by rough copies of a number of the poems (fifty-four pages), which appear to have been written by the compiler as a preliminary to his collection.

As the entire MS. has been reprinted by the *Hunterian Club* (1873-1902), a detailed account of its contents is here unnecessary. It contains 334 pieces, or 376 if we include the duplicates and others written later at the end. More than forty authors are named, but a large proportion of the poems is anonymous.

V. THE MAITLAND FOLIO MS.

This MS. was compiled by Sir Richard Maitland of Lethington, Lord Privy Seal of Scotland, a few years later than the Bannatyne MS., c. 1570-1590. It is preserved in the Library of Magdalene College, Cambridge, among the books and papers bequeathed by Samuel Pepys, who had bought it at the Lauderdale Sale in 1692.

The pages of the MS., which number 366, were partially misplaced by Pepys's binder when the whole was carefully inlaid and bound in calf, but they appear to be complete, and, though water-stained, are in good condition. The size is $14'' \times 9''$. The MS. appears to have been written out by several hands.

Another MS. of 138 leaves, known as the Quarto Maitland, is preserved in the same collection. It was written by Sir Richard's daughter Marie, in 1586. It contains ninety-six pieces, of which forty-two are in the Folio. The additional items are later and of inferior interest.

Both MSS. were examined by Pinkerton and inventoried by him in the Appendix to his *Ancient Scottish Poems* (1786, ii. pp. 437-471). His account, which is interspersed with critical remarks *more suo*, is still serviceable, but a more accurate Table of Contents will appear in the edition promised by the Scottish Text Society, which has obtained a complete transcript of the MS. through the courtesy of the Governing Body of the College. The extracts printed in this volume were copied by Mr Rogers of the University Library, Cambridge, who had access to the MS. on behalf of the Scottish Text Society.

VI. CHEPMAN & MYLLAR'S PRINTS.

This is a unique volume (Adv. Lib., 19. 1. 16) of fragments of Scots poems and prose-pieces printed in Edinburgh in 1508 by Walter Chepman and Androw Myllar. These are the earliest extant specimens of Scottish printing. The collection was picked up in Ayrshire, and was presented to the Advocates' Library by a Mr Alston of Glasgow (see Dickson, *Introd. of the Art of Printing into Scotland*, 1885, p. 3). The prints appear to have been issued separately, and are not bound up in their order of publication. The pages, which average about $3\frac{3}{4}'' \times 6''$, are inlaid in strong paper $8'' \times 10''$.

The volume contains the following pieces. All, except Nos. 16-20, appear to have been printed in Edinburgh. Nos. 16-19 are believed to have been issued from Myllar's French press. The last is probably of foreign origin. (See Dickson, *u.s.* pp. 51-59).

1. *The Porteous of Noblenes.* Printed on 20th April 1508. See Asloan MS. No. 4. This piece is printed *infra*, pp. 70-76.
2. *The Knightly tale of Golagros and Gawane.* Followed by
3. A *Balade*, beginning—

‘Thingis in kynde desyris thingis lyke;
Bot discontrair hatis ewiry thing.’

(See Bann. MS.).

4. *Syr Eglamoure of Artoys.* Followed by
5. A *Balade*, beginning—

‘In all oure gardyn growis thare na flouris,
Herbe, nor tree, þat frute has borne this yere.’

6. Dunbar's *Goldyn Targe.* (Complete.)
7. A fragment of *Gude Counsale to the King.* (Title wanting.)
8. *The Maying and dispore of Chaucer;* the earliest of these prints (4th April 1508). Complete. Cf. Asloan MS. No. 49. Followed by
9. A piece, beginning—

‘O when be dyvyne deliberation
Of persons thre in a god hede yfere.’

The colophon of 8 follows No. 9.

10. *The Flyting of Dunbar and Kennedie.* (Incomplete.) Followed by
11. Henryson's *Prais of Aige*, beginning—

‘Wythin a garth and a rede roseir.’

(Cf. Makculloch MS. No. 5) and

12. A piece beginning—

‘Devise prowes and eke humilitee
That maidenis haue in euerich wyse.’

13. *The Traitiie of Orpheus kyng and how he zeid to hewyn & to hel to seik his quene; And ane othir ballad in the lattir end*, i.e.—
14. Henryson's 'Want of wyse men,' beginning
 'Me ferlyis of this grete confusiou.'
15. *The Ballade of ane right noble victorius & myghty lord, Barnard Stewart, lord of Aubigny, &c.*
16. A portion of Dunbar's *Twa Mariit Wemen & the Wedo*.
17. Dunbar's *Lament for the Makaris*.
18. Dunbar's *Kynd Kittok* (*infra*, p. 26).
19. Dunbar's poem beginning 'I Maister Andro Kennedy.' (S.T.S. edit. p. 54.)
20. *A gest of Robyn Hode*.

The entire collection was reproduced in facsimile by Laing in 1827. Copies of the reprint are extremely rare, as few escaped destruction by fire in the bookbinder's shop.

LIST OF ABBREVIATIONS.

<i>a.</i>	adjective.	<i>N.E.D.</i>	<i>New English Dictionary</i> (Oxford).
Adv. Lib.	Advocates' Library, Edinburgh.	Northumb.	Northumbrian.
A.F.	Anglo-French.	<i>num.</i>	numeral.
aph.	aphetic, aphetic form of.	O.E.	Old English ('Anglo-Saxon').
B.M.	British Museum.	O.F.	Old French.
C.	Central.	<i>pl.</i>	plural.
<i>comp.</i>	comparative.	<i>prep.</i>	preposition.
<i>conj.</i>	conjunction.	<i>pron.</i>	pronoun.
dial.	dialect, dialectal.	<i>rel.</i>	relative.
<i>e</i> , E.	early.	S.	Southern.
E.E.T.S.	Early English Text Society.	<i>s.</i>	substantive (noun).
E.Sc.	Early Scots.	Sc.	Scots.
<i>f.</i>	feminine.	S.T.S.	Scottish Text Society.
<i>fig.</i>	figuratively.	<i>sup.</i>	superlative.
Fr.	French.	<i>syn.</i>	synonym, synonymous with.
<i>gen.</i>	generally.	var.	variant.
init.	initial, initially.	<i>v.</i>	verb.
<i>l.</i>	late.	<i>v. aux.</i>	auxiliary verb.
L.	Latin.	<i>v. n.</i>	verbal noun.
<i>m.</i>	masculine.	<i>v. p.</i>	verb, present participle.
M.E.	Middle English.	<i>v. pp.</i>	verb, past participle.
Midl. E.	Midland English.	<i>v. pr.</i>	verb, present indicative.
M.Sc.	Middle Scots.	<i>v. pt.</i>	verb, past indicative.
Mod. E.	Modern English.	Vulg.	Vulgate.
Mod. Sc.	Modern Scots (dialects).		
N.	Northern.		

SPECIMENS OF MIDDLE SCOTS.

I.

THE MANUSCRIPT COLLECTIONS.¹

A. THE MAKCULLOCH MANUSCRIPT (*after 1477*).

(Univ. of Edin., Laing MSS., No. 149.)

[The following verses constitute the First Prologue and First Fable of the *Morall Fabillis of Esope*, written by Robert Henryson, probably not later than the accession of James IV. in 1488. The poetical extracts on the blank pages of the MS. are in a late fifteenth-century hand, and must have been inscribed within a few years of their composition.]

I.

PROLOGUE TO AESOP'S FABLES.

THOWCHT fenȝeit fablis of auld poetry
be nocht al groundit vpone trewth, ȝit þan
þar polit termys of sueit rethory
ar ryght plesand one to þe eyr of man;
5 and als þe caus quhy þai ferst begane
was to repreif þe of þi myslewylng,
of man be figowr of ane oþer thing.

Fol. 2 b.

¹ See the Introduction for an account of these Collections.

In lik maner as throw a bustewouſſ erd,
so it be laborit with grit diligens,
spryngyſſ þe flowris & þe corne on brerd,
hailsum & gud to mannis sustinens,
so spryngisſ þar a moral sueit sentens
out of þe sutil dyt of poetry,
to gud purpoſſ, quha cowth it weil apply. 5

The nuttis schell, thocht it be hard & thewch,
haldis þe kyrnal sueit & delectabill :
so lyiſſ þar a doctryne wiſſ anewch
and ful of fruyt wiþin a fenȝeit fabill : 10
and clerkisſ sayiſſ it is rycht profitabill
amang ernyst to myng a miry sport,
to blyth þe spreit and gar the tyme be schort.

For as a bow þat ay is bent
worthis wnsmerc & dullis on þe stryng,
so dois þe mynd þat ay is diligent
in ernystful thowchttis & in studying :
with sad materis sum meryneſſ to myng
accordis weil ; þis esop said, I wyſſ,
‘dulcius arrident seria picta iocysſ.’ 15
20

Off þis poete, my masteris, with ȝour leif,
submytting me to ȝour correctioune,
In moder thowng of latyne I wald preif
to mak a mater of translatiowne,
nocht of my self, for wayne presumptione,
bot be request & precep of ane lord,
of quhome þe name it nedis not record. 25

In hamly langage & in termes ruyd
me nedis wryt, for quhy, of eloquens
nor rethory neuir I wnderstuyd :
5 þarfoir meikly I pray ȝour reuerens,
gyf ȝe find owcht þat throw my negligens
be dymynut or ȝit superfluus,
correk it at ȝour willis gracius.

10 My auctour in þis fabill tellis quhow
þat brutell bestis spak & wnderstuyd,
and to gud purpos disput & argow,
a sylogysme propone & eik conclud,
puttyng exemplill & similitud
quhow mony men in operatiowne
ar lik to bestis in conditiowne.

15 No merwell is a man be lik a best,
quhilk leiffis ay carnal foul delyt,
þat schayme can nocth derenze & arrest,
bot takis al þe lust & appityt,
quhilk throw custum & þe dayly ryt
20 synе in þe mynd is sa fast radicat
þat he in brutal best is transformat.

25 This nobil clerk esop, as I haif talд,
In gay meteyr & in facund purpurat
be figow[r] wryt his buk, for he no wald
tak þe disdeyne of he nor law estat :
and to begyne, fyrst of a cok he wrat,
sekand his meit, quhilk fand a ioly stane,
of quhom þe fabil ȝe sal heir anone.

II.

THE COCK AND THE JEWEL.

A cok sum tyme with fetherem frech & gay,
 rycht cant & crowſſ, albeit he weſſ bot pur,
 flew furth apone a dong hill son be day;
 to get his dyner set weſſ al his cur:
 scrapand amang þe aſſ be aduentur, 5
 he fand a ioly iasp rycht precius
 weſſ cassyn out in swoypyng of þe houſſ.

As damycellis wantoun & insolent,
 þat fayne wald play & on þe streyte be sene,
 to swoypyng of þe houſſ þai tak no tent, 10
 tak no tent so at þe fluyr be clene,
 jowellis ar tynt, as oftymisſ as ben sene,
 apone þe fluyr & swoppyt furth anone—
 perauentur so weſſ þe sammyne stone.

So merwelland apone þe stone, quod he, 15
 ‘O gentill iasp, o rich & nobill thing,
 thowch I þe fynd, þow ganyſſ nocht for me;
 þow art a iowell for a lord or king;
 it wer pite þow suld in þis myddyng
 be beriit þus amang þis muk & mold, 20
 and þow so fair & worth so mekill gold.

‘It is pete I suld þe fynd, for quhy
 þi grit vertu nor ȝit þi colowr cleyr
 it may naþer extoll no ȝit magnify,

and þow to me ma mak bot litil cheir :
til grit lordisþ thocht þow be haldyne deyr,
I luf far better thing of less awalle,
As draf^f or corne, to fill my towm intrall.

5 ‘I had leuer go schraip heir with my naillis
amang þis moll & luk my liffis fud,
as draf^f or corne, smal wormy^s, or smallis,
or ony meit wald do my stamok gud,
þan off iaspis a mekill multitud :
10 and þow agane apone þe samyne wyf^s
may me as now for þin awall dispice.

‘Thow haſſ na corne, & þar of I had neid ;
þi cowlowr doys^s bot confort to þe sycht,
& þat is nocht anwch my wame to feid ;
15 for wyffis sayis þat lukand werk is lycht.
I wald sum meit haf, get it gif I mycht,
for hungry men ma nocht weil leif on lukis^s ;
had I dry breid, I count nocht of na cukis^s.

‘Quhar suld þow mak þyn habitatiown,
20 quhar suld þow duel bot in a ryal towr,
quhar suld þow set bot in a kyngis^s crown,
exault in wyrship & [in] grit honowr ?
ryf^s, gentill iasp, of al stanis þe flowr,
out of þis fen & paſſ quhar þow suld be ;
25 þow ganyſſ nocht for [me] na I for þe.’

Leiffand þis iowell law apone þe grovnd,
to seik his meit þis cok his wayis went ;
bot quhen, or quhow, or quhomen by it wes fownd,

as now I set to hald no argument :
 bot of þe inward sentens & intent
 of þis fabill, as myne autor dois vryt,
 I sal rehers in rud & hamelie dyt.

Moralitas.

THIS jowell iasp heſſ properteyſ ſewyne : 5
 the fyrt of colowr it is merwaluſſ,
 pairt lik þe fyir, & pairt is lik þe hewyne,
 and makis a man stark & victoryuſſ ;
 preserwiſſ alſſ fra casis perellus :
 quha haſſ þis stane ſal haf gud hoip to ſpeid, 10
 of fyr & noi ſal hymē nedis nocth to dreid.

This gentill jasp, rycht deferent of hewe,
 betaknyſſ perfyt prudens & cunnyng,
 ornait with mony dedis of vertu,
 more excelland þan ony erdry thing, 15
 quhilk makis man in honowr ay to ryng,
 happy & stark to hef þe victory
 of al wicis & ſpirituall innemy.

Quha ma be harddy, rych, & graciowſſ,
 quha can eschew perell & aduentur, 20
 quha can gouerne a realme, cite, or howſſ
 withowt sciens ? no thing I ȝow assur :
 It is rycheſſ þat euir ſall enduir,
 quhilk moith, na moist, na oþir rowſt [ſall] fret :
 to mannis ſaul it is eternall meit. 25

Þis cok, diſyryng mar þe ſampill corne
 þan ony iaſſp, may till a fuyll be peir,
 quhilk at sciens makis bot a mok & ſcorne,

and na gud can & alſſ litill will leir :
his hart walwmlys wyſſ argumentis to heir,
as dois a sow to quhome men for þe nonyſſ
in hir draff trowch wald saw þe precius stonyſ.

5 Quha is innemy to sciens & cunnyng
bot ignorantis þat wnderstandis nocht ?
quhilk is so nobill, precius, & so dyng
þat it may with na erdly gud be bocht :
weill war þat man our al oþir þat mocht
10 al his lifdayis in perfyt study wayr
to get sciens ; for hyme nedis no mare.

Bot now, allace, þis iasp is tynt & hid ·
we seik nocht, no prefſ it nocht to fynd.
haif we rychesſ, no bettir lyif we byd,
15 of sciens thocht þe saul be bair & blynd :
of þis mater to speik I wair bot wynd ;
þarfoir I cefſ and wil na farther say :
ga seik þe iasp quha will, for þar it lay.

B. THE GRAY MANUSCRIPT (*c. 1500*).

(Adv. Lib. MSS., 34. 7. 3.)

[The first extract is an untitled poem on the Annunciation, ascribed to Robert Henryson. The second, by an unknown author, deals with the familiar fifteenth-century theme of the vanity of earthly things. From the difficulties in the text of No. IV., it would appear that it is founded on an earlier version.]

III.

THE ANNUNCIATION.

Fol. 70 a.

FORCY as deith is likand lufe,
 Throuche quhome al bittir suet *is*,
 No thing is hard, as *writ* can pruf,
 Till him in lufe þat letis ;
 Luf ws fra barret betis ; 5
 Quhen fra the hevinly sete abufe,
 In message gabriell couth muf,
 And with myld mary metis,
 And said, “ god wele þe gretis ;
 In þe he will tak rest and rufe, 10
 But hurt of syn, or ȝit reprufe :
 In him sett thi decretis.”

This message mervale gert þat myld,
 And silence held but soundis,
 As weill aferit, a maid infild : 15
 The angell it expundis,
 How þat hir wame but woundis
 Consave it suld, fra syn exild :

And quhen þis carpin wes compilit
 Brichtnes fra bufe aboundis :
 þan fell þat gay to groundis,
 Of goddis grace na thing begild,
 5 Wox in hir chaumer chaist with child,
 With crist our kyng þat cround *is*.

Thir tithingis tauld, the messenger
 Till hevin agane he glidis ;
 That princes pure, withoutyn peir,
 10 Full plesandly applidis,
 And blith with barne abidis.
 O worthy wirschip singuler
 To be moder and madyn meir,
 As cristin faith confidis ;
 15 þat borne was of hir sidis,
 Our maker goddis son so deir,
 Quhilk erd, wattir, and hevinnis cler,
 Throw grace and virtu gidis.

The miraclis ar mekle and meit,
 20 Fra luffis ryuer rynnis ;
 The low of luf haldand the hete
 Vnbrynt full blithlie birnis ;
 Quhen gabriell beginnis
 With mouth þat gudely may to grete,
 25 The wand of aaron, dry but wete,
 To burioun nocth blynnis ;
 The flesch all donk within is,
 Upoun the erd na drop couth fleit ;
 Sa was þat may maid moder suete,
 30 And sakeless of all synnis.

Fol. 70 *b*.Fol. 71 *a*.

Hir mervalus haill madinhede
 God in *hir* bosum bracis,
 And *hir* diuinite fra dreid
 Hir kepit in all casis.
 The hie god of his gracis
 Him self dispisit ws to speid,
 And dowtit noctt to dee on deid :
 He panit for *our* peacis,
 And with his blude ws bacis ;
 Bot quhen he ras vp, as we rede,
 Pe cherite of his godhede
 Was plane in *every* placis.

O lady lele and lusumest,
 Thy face moist fair & schene is !
 O blosum blith and bowsumest,
 Fra carnale cryme þat clene is !
 This prayer fra my splene is,
 That all my werkis wikkitest
 Thow put a way, and mak me chaist
 Fra termigant þat teyn is,
 And fra his cluke þat kene is ;
 And syne till hevin my saule thou haist,
 Quhar þi makar of michtis mast
 Is kyng, and þow þair quene is.

Fol. 71 b.

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Quod Ro. Henrisoun.

IV.

THIS WORLD IS VERY VANITY.

MAN haue mynd and þe Amend
Of all thi mys quhill at þou may ;
Think wele þat all thing has ane end,
For erd til erd is ordanit ay :

Fol. 78 a

5 Think wele, mañ, þat þow mon wend
Oute of þis warld a wilsome way,
For with na kynrike þou beis kend
Fra þat þi cors be cled in clay ;
þi son will seildin for þe say
10 þe salter ; seildin þat we see ;
þan freindeschip failȝeis & gude fay :
This warld is verra vanite.

Veraly may nane divyne
The vanite þat now avowis ;
15 Yneuch þarof I heir of nyne,
þe nobilliſ, quhilk nane now is,
Arthour, Charlis, Gothra, syne
Dauid, Judas, Josue, Jowis,
Julius cesar the sergin,
20 Ector þat all troy in trowis,
Alexander þat all to bowis,
To tak tribut of towñ & tre :
Thar lif is gane, and nocht ane now is :
þis warld is verra vanite.

Fol. 78 b

For Dauid in [ex]samplis seir—
 Sindrie we see of salamoun,
 Quhome of þe welth is went but weir;
 And fors is failȝeit of sampsoun;
 Of fairhede at had neuer feyr
 Is fadit fast of absoloun;
 The R[i]oll Rynkis ar all in weyr,
 At Raſſ with Rioll Jedeoun;
 And mony vthir gay ar gone.
 Now to þis sampill haue gude E,
 Oute of þis countre sen we moñ:
 This warld is verray vanite.

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Fol. 79 a.

Mony pape ar passit by,
 Patriarkis, prelatis, and preist;
 Kingis & knichtis in company
 Uncountit curiously vp I kest;
 Women and mony wilsome wy
 As wynd or wattir ar gane west;
 Fisch & foule & froit of tree
 On feild is nane formit na fest.
 Riches adew, señ all is drest
 þat þai may nocht þis dule indre,
 Señ nocht has life þat heir ma lest:
 This warld is bot a vanite.

Quhar is plato þat cleric of price
 þat of all poetis had no peir?
 Or ȝit catoune with his clergis?
 Or Arrestotill þat cleric so cleir?
 Tulliouſ þat wele wauld tiſſ,
 To tell his trety wer full teyr?

Or virgil þat wes war & wiſſ
 And wist all wardly werk but wer ?
 Is nane sa dowtit na sa dere
 þañ but redemyng all mon dee :
 5 Parfor I hauld, quha euir it heir,
 This warld is verray vanite.

Ane vthir exsampill suth to say :
 In summeris day full oft is sene
 Thir emotis in ane hillok ay
 10 Rinnand oute befor þin ene ;
 With litill weit þai wit away :
 Sa worthis of ws all I wene
 May nane indur our his enday ;
 bot all our drivis as dew bedene
 15 þat on þe bery bidis bene,
 And with a blast away wilbe ;
 Quhile girſ ar gray, quhile ar þai grene :
 This warld is verray vanite.

Fol. 79 b.

To tell of tretiſ war full teyr ;
 20 I haue na tvme to tell þe teynd ;
 all gais hyne þat euir wes heir ;
 to hevin or hell is þe last end.
 Let neuir þe feynd, þat felloun feyr,
 þe fang, bot fra him þe defend ;
 25 beseke god & our lady deir,
 quhilk soll þe sone to succour send,
 and with þaim be þair lugin lend,
 and low god quhill þow liffis in lee :
 now man haue mynd & þe amend :
 30 þis warld is verray vanite.

C. THE ASLOAN MANUSCRIPT (*c.* 1515).

(Auchinleck MSS.; formerly in the possession of the Boswell family, latterly in that of R. W. Talbot, now Lord Talbot de Malahide.)

[The first piece, by William Dunbar, is copied from the transcript of the poem in Chalmers's MS. Collections (Univ. of Edin., Laing MSS., No. 450 (i)). The second specimen consists of the Prologue and Conclusion of the *Spectakle of Luf*, a translation by G. Myll, in 1492, of a Latin treatise, in the conventional dialogue form, on the dangers besetting youth. The present text is reprinted from Laing's version in the *Bannatyne Miscellany*, ii. pp. 126, 146-7.]

V.

HALE STERNE SUPERNE.

Fol. 303.

HALE, sterne superne ! Hale, in eterne,
 In Godis sicht to schyne !
 Luciferne in derne, for to discerne
 Be glory and grace devyne ;
 Hodiern, modern, sempitern,
 Angelicall regyne !
 Our tern inferne for to dispern
 Helpe rialest Rosyne.

Aue Maria, gracia plena !
 Haile, fresche flour femynyne !
 3erne ws guberne, wirgin matern,
 Of reuth baith rute and ryne.

Haile, 3hyng, benyng, fresche flurising !
 Haile, Alphais habitakle !
 Thy dyng offspring maid ws to syng
 Befor his tabernakle ;

5

10

15

All thing maling we doune thring
Be sicht of his signakle;
Quhilk king ws bring vnto his ryng
Fro dethis dirk vmbrokale.

5 *Aue Maria, gracia plena !*
Haile, moder and maid but makle !
Bricht syng, gladyng our languisshing
Be mycht of þi mirakle.

Haile, bricht, be sicht, in hevyn on hicht !
10 Haile, day sterne orientale !
Our licht most richt, in clud of nyght
Our dirknes for to scale :
Hale, wicht in ficht, puttar to flicht
Of fendis in battale !
15 Haile, plicht, but sicht ! Hale, mekle of mycht !
Hale, glorious Virgin, hale !
Aue Maria, gracia plena !
Haile, gentill nyghtingale !
Way stricht, cler dicht, to wilsome wicht,
20 That irke bene in travale.

Hale, quene serene ! Haile, most amene !
Haile, hevinlie hie empryß !
Haile, schene, vnseyne with carnale eyne !
Haile, roß of paradyß !
25 Haile, clene, bedene, ay till conteyne !
Haile, fair fresche flour delyce !
Haile, grene daseyne ! Hale, fro þe splene,
Of Jesu genetrice !
Aue Maria, gracia plena !

Thow bair þe prince of prys;
 Our teyne to meyne, and ga betweyne,
 Ane hevinle oratrice.

Haile, more decore, þan of before,

And swetar be sic sevyne,
 Our glore, forlore, for to restore,
 Sen thow art qwene of hevyne!
 Memore of sore, stern in Aurore,
 Lovit with angellis steyyne;
 Implore, adore, thow indeflore,
 To mak our oddis evyne.

Aue Maria, gracia plena!

With lovingis lowde ellevyn,
 Quhill store and hore my ȝouth devore,
 Thy name I sall ay nevyne.

Empryce of prys, imperatrice,
 Brycht polist preciouſ ſtane,
 Victryce of wyce, hie genetrice
 Of Jesu, lord souerayne;
 Our wyſ ſavyſ fra enemyſ,
 Oratrice, mediatrice, salvatrice,
 To God gret suffragane!

Aue Maria, gracia plena!

Haile, sterne meridiane!
 Spyce, flour delice of paradyſ,
 That bair þe gloryuſ grayne.

Imperiall wall, place palestrall,
 Of peirleſ pulcritud;

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Tryumphale hall, hie tour royll
Of Godis celsitud ;
Hospitall riall, þe lord of all
Thy closet did include ;
5 Bricht ball cristall, roſſ virginall,
Fulfillit of angell fude.
Aue Maria, gracia plena !
Thy birth has with his blude
Fra fall mortall, originall,
10 Ws raunsound on þe rude.

Quod Dunbar.

VI.

FROM *THE SPECTAKLE OF LUF.*

THE PROLOGUE.

As I was musing apone the restles besynes of this translatory warld, quhilkis thochtis and fantesyes trublit my spreit, and for to devoyd me of sic 15 ymagynationis, I tuk a lytill buk in Latyn to paſſ mye tyme; the quhilk as I had red and consederit, me thocht the mater gud and proffitable to be had in to our wulgar and maternall toun, for to cauſſ folkis to mair eschew the delectatiouñ of the flesche, 20 quhilk is the modir of all vicis. Tharfor, be sufferans of God, I purpois to endur me to the translatiouñ of the samyñ, becauſſ of the gud and proffitable mater it treitis of, that was, How a gud anceant Knycht, that in his youthheid had frequentit his 25 body in the deidis of chevalrye to the encressing of

his name to honour, nochtwithstanding his gret besynes in the factis merciall, inlykwyß he had occupiit him self in the study of naturall philosophy, to the end that he suld eschew vice; the quhilk gud ald Knycht opnyt and declarit vnto a ȝoung Squyar, 5 his sone, that was to gretly amoruß, the evillis and myshappis that men cummrys to throw the gret plesans thai haif in wemen, be the delectatioun of the flesche, except the luf quhilk is detfully vsit in the haly band of matirmoney; tuiching the quhilk I 10 will nocht speik in my sempill translatioun: Besekiing all ladyes and gentillwemen quhar it is said in ony poynt to thar displesour thai put nocht the blaim therof to me, bot to myn Auctour that was the fyrist compylar of this buk, the quhilk is intitillit 15 & callit The Spectakle of Luf; for in it apperis & schawis sum evillis & myshappis that cummrys to men therthrow, as the filth or spottis of the face schawis in the myrour of glas.

THE CONCLUSION OF THIS LYTILL BUK, AND THE EXCUSATIOUN OF THE TRANSLATIOUN.

My sone, I haif, in entent to cauß the to abstene 20 fra sic fleschly delectatioñis quhilk thow callis luf, first schawyn the dictis & sayingis of diuerß haly doctouris & gret philosophouris. Secundly, I haif schawne the quhy the foul lust generalye is to be forborne with all wemen, excep [in] the haly band 25 of matirmoney; and therapone I tald the mony

notable exemplis. Alswa, I haif schawyn the quhy
that delectatioun is to be eschewit with madynis or
wemen of ȝoung age. I haif in lykwyß schawyñ the
quhy the foul syne & delectatioun of adultre is to
5 be eschewit, quharapone I haif schawin the diuerß
& famouß historijs; consequentlye, I haif schawyñ
the quhy the luf of wedowis & agit wemen is to be
forborne. And thar last I haif schawyn the quhy the
delectatioun of nunnis or relegiouß wemen is to be
10 eschewit, with sum notable exemplis, quhilk suld gyf
the or ony man of wysdom occasiouñ to abstene
tharfra. Quharfor, my sone, gyf thou will pleiß
God, increß in honour & richeisß in this warld, to
cheisß the a wyf cummyñ of a gud houß & lynage,
15 that hir parentis and frendis has bene honest, &
chaist, & of gud gouernans, that is of ȝung age, &
vnbrocht in evill techis & thewis, & kepe hir tharin,
vnder the dreid of awe, or ellis scho sall neuer dreid
the nor set bye the, bot, throw the evill inclynatioun
20 that wemen is of, quhar thai haif the maistrye or
brydill at thar will, grow to the maneris of thir
wemen befor wrytyñ; and thus leif with hir vnder
the haly band of matermoney, and happines sall
habound to the, and skaipe and be [frie fra] thir
25 and mony vthar perrellis wrytyñ in this lytill buk,
quhilk is entetillit or callit The Spectakle of Luf,
or Delectatioun of Wemen, translatit out of Latyn
in to our wulgar and maternall toungh, at the cyte
of Sanctandrois, the x day of Julij, the ȝer of God
30 ane thowsand four hundredth nyntyne and twa ȝeiris,
be ane Clerk, quhilk had bene in to Venus court
mair than the space of xx ȝeiris, quhill I mycht nocht

mak the seruice that I had bene accustomyd to do; quharfor I was put out of hir byll of hushald: howbeit, to gyf example till all vtheris to perseveir in the seruice of luf, at my deporting scho gaif me thre gyftis, lyk as scho dois to all thaim that contynewis 5 in to hyr cowrt; that is, an ald, hair, and dotand heid, ane emptyff and toome purſ, and ane pair of beidis of sabill; to cauſ me for to haif remembrans that I had bene sa lang in to hyr seruice. Besekand heirfor all ladyes, damesellis, and gentill 10 wemen of ane gud fame, quhat at this lytill sober tretye is said in ony thing vtherwayes na weill, to haif me excusit, as I wate at thai will; For I wate weill thair is nane that will haif disdene heir at, bot gyf thai be of the condicionis of thir ladyes that is 15 befor wrytyñ: considerand my gud intensioun, and quhair . . . said, or to ȝour displesour in ony poynt, that ȝe sall emput the falt to thame that commytit sic, and him that was the first Compylar herof, and noct to me that bot Translatit 20 that I fand befor wrytyn; to the effect that euery man and woman suld eschew vyce, and pleiſ the glorius Lord, quhom mot bryng ws to his blyſ withoutyn end. Amen.

Explicit the Spectakle of Luf. Per M. G. Myll. 25

D. THE BANNATYNE MANUSCRIPT (1568).

(Adv. Lib. MSS., I. I. 6.)

[Nos. vii. and x. are by Robert Henryson; viii. and ix. by William Dunbar; and xi. and xii. by Alexander Scott.]

VII.

ROBENE AND MAKYNE.

ROBENE sat on gud grene hill,
Kepand a flok of fe;
Mirry makyne said him till,
‘ Robene, thow rew on me;
5 I haif the luvit luwd and still,
Thir ȝeiris two or thre;
My dule in dern bot gif thow dill,
Doutleſſ but dreid I de.’

Fol. 365 a.
p. 779.

10 Robene answerit, ‘ be þe rude,
Na thing of lufe I knew,
Bot keipis my scheip vndir ȝone wid,
Lo quhair thay raik on raw:
Quhat hes marrit the in thy mude,
15 Makyne, to me thow schaw;
Or quhat is lufe? or to be lude?
Fane wald I leir that law.’

20 ‘ At luvis lair gife thow will leir,
Tak thair ane a b c;
Be heynd, courtaſſ, and fair of feir,
Wyse, hardy, and fre:

Se þat no denger do the deir,
 Quhat dule in dern thou dre ;
 Preiß the with pane at all poweir,
 Be patient and previe.'

Robene answerit hir agane,
 'I wait nocht quhat is lufe ;
 Bot I haif mervell incertane
 Quhat makis the this wanrufe :
 The weddir is fair, & I am fane,
 My scheip gois haill aboif ;
 And we wald play ws in this plane,
 Thay wald ws bayth reproif.'

Fol. 365 b.
 p. 780.

' Robene, tak tent vnto my taill,
 And wirk all as I reid,
 And thou soll haif my hairt all haill,
 Eik and my madinheid.
 Sen god sendis bute for baill,
 And for mvrnyng remeid,
 I dern with the, bot gif I daill,
 Dowtles I am bot deid.'

' Makyne, to morne this ilk a tyde,
 And ȝe will meit me heir,
 Perauenture my scheip ma gang besyd,
 Quhill we haif liggit full neir ;
 Bot mawgre haif I and I byd,
 Fra thay begin to steer ;
 Quhat lyis on hairt I will nocht hyd ;
 Makyn, than mak gud cheir.'

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‘ Robene, thou reivis me roif and rest ;
I lufe bot the allone.’

‘ Makyne, adew, the sone gois west,
The day is neir hand gone.’

5 ‘ Robene, in dule I am so drest,
That lufe wilbe my bone.’

‘ Ga lufe, makyne, quhair evir thow list,
For leman I lufe none.’

10 ‘ Robene, I stand in sic a styll ;
I sicht, and þat full sair.’

‘ Makyne, I haif bene heir this quhyle ;
At hame god gif I wair.’

‘ My huny, robene, talk ane quhyll,
Gif thow will do na mair.’

15 ‘ Makyne, sum *uþir* man begyle,
For hamewart I will fair.’

Robene on his wayis went,
Als licht as leif of tre ;
Mawkin mvrnit in hir intent,
20 And trowd him nevir to se.
Robene brayd attour þe bent ;
Than mawkyne cryit on hie,
‘ Now ma thow sing, for I am schent !
Quhat alis lufe at me ? ’

25 Mawkyne went hame *withowttin faill*,
Full wery eftir cowth weip :
Than robene in a ful fair daill
Assemblit all his scheip.

Be þat sum parte of mawkyngis aill
 Outthow his hairt cowd creip ;
 He fallowit hir fast thair till assaill,
 And till hir tuke gude keip.

‘ Abyd, abyd, thou fair makyne,
 A word for ony thing ;
 For all my luve it salbe thyne,
 Withowttin departing.
 All haill, thy harte for till haif myne
 Is all my cuvating ;
 My scheip to morne quhill houris nyne
 Will neid of no keping.’

5

10

‘ Robene, thou hes hard soung & say,
 In gestis and storeis auld,
 The man that will nocht quhen he may
 Sall haif nocht quhen he wald.
 I pray to Jesu, every day
 Mot eik thair cairis cauld,
 þat first preisßis with the to play,
 Be firth, forrest, or fawld.’

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‘ Makyne, þe nicht is soft and dry,
 The weddir is warme & fair,
 And the grene woid rycht neir ws by
 To walk attour all quhair :
 Thair ma na janglour ws espy,
 That is to lufe contrair ;
 Thairin, makyne, bath ȝe & I
 Vnsene we ma repair.’

25

‘ Robene, þat warld is all away
And quyt brocht till ane end,
And nevir agane þairto perfay
Sall it be as thou wend ;
5 For of my pane thou maid it play,
And all in vane I spend ;
As thou hes done, sa sall I say,
Mvrne on, I think to mend.’

‘ Mawkyne, the howp of all my heill,
10 My hairet on the is sett,
And evirmair to þe be leill,
Quuhill I may leif but lett ;
Nevir to faill, as uþeris feill,
Quhat grace that evir I gett.’
15 ‘ Robene, with the I will nocht deill ;
Adew, for thus we mett.’

Fol. 366 b.
p. 782.

Malkyne went hame blyth annewche,
Attour the holtis hair ;
Robene mvrnit, and malkyne lewche ;
20 Scho sang, he sichit sair :
And so left him, bayth wo and wrewch,
In dolour & in cair,
Kepand his hird vnder a huche,
Amangis the holtis hair.

Quod mr robert henrysone.

VIII.

KYND KITTOK.

Fol. 135 b. My guddame wes ane gay wyfe, bot scho wes ryght
p. 330. gend,

Scho dwelt far furth in France, on Falkland fell ;
Thay callit her kynd kittok, sa quha weill hir kend :
Scho wes lik a caldrone cruk cler vnder kell ;
Thay threpit scho deid of thirst, and maid a gud end. 5
Efter hir deid, scho dreidit nocth in hevin to dwell ;
And so to hevin the hie way dreidleſ scho wend,
3it scho wanderit, and ȝeid by to ane elrich well.
And thair scho met, as I wene,
Ane ask rydand on ane snail,
Scho cryd, " Ourtane fallow, haill, haill ! " 10
And raid ane inche behind the taill,
Quhill it wes neir ene.

Sua scho had hap to be horst to hir harbry,
At ane ailhouſ ſeir hevin ; it nychtit thame thair ; 15
Scho deit of thirst in þis warld, þat gart hir be ſo dry ;
Scho eit neuer meit, bot drank our missour and mair.
Scho slepit quhill the morne at none, and raiſ ſairly ;
And to þe ȝettis of hevin fast cowd scho fair,
And by sanct petir, in at þe ȝet, scho stall prevely : 20
God lukit & saw hir lattin in, & luch his haitr sair.
And thar, ȝeiris sevin,
Scho lewit a gud lyfe,
And wes our leddeis henwyfe ;
And held sanct petir in stryfe, 25
Ay quhill scho wes in hevin.

Sche lukit out on a day, and thocht verry lang
 To se the ailhouſſ besyd, in till ane euill hour;
 And out of hevin the hie gait cowth the wyfe gang
 For to gett ane fresche drink, þe aill of hevin wes
 sour.

Fol. 136 a.
P. 331.

5 Scho come againe to hevinis ȝet, quhen þe bell
 rang
 Sanct petir hit hir with a club, quhill a grit
 clour
 Raiſ on hir heid, becauſ the wyfe ȝeid wrang.
 And than to the ailhouſſ agane scho ran, the
 pitcheris to pour,
 Thair to brew, and to baik.
 10 Freyndis, I pray ȝow hairtfully,
 Gife ȝe be thirsty or dry,
 Drynk with my guddame, quhen ȝe gang by,
 Anis for my saik.

IX.

THE THISTLE AND THE ROSE.

QUHEN Merche wes with variand windis past,
 15 And Appryll had, with hir siluer schouris,
 Tane leif at nature with ane orient blast,
 And lusty May, þat mvddir is of flouris,
 Had maid þe birdis to begyn þair houris
 Amang the tendir odouris reid and quhyt,
 20 Quhois armony to heir it wes delyt;

Fol. 342 b.
P. 734.

In bed at morrow, sleiping as I lay,
 Me thocht aurora with hir cristall ene
 In at the window lukit by þe day,
 And halsit me, with visage paill and grene;
 On quhois hand a lark sang fro the splene,
 ‘Awalk, lúvaris, out of ȝour slomering,
 Se how the lusty morrow dois vp spring.’

5

Me thocht fresche may befoir my bed vpstude,
 In weid depaynt of mony diuerſ hew,
 Sobir, benyng, and full of mansuetude,
 In brycht atteir of flouris forgit new,
 Hevinly of color, quhyt, reid, broun, and blew,
 Balmite in dew, and gilt with Phebus bemys,
 Quhill all þe houſ illumynit of hir lemys.

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Fol. 343 a. ‘Slugird,’ scho said, ‘awalk annone for schame,
 P. 735. And in my honour sum thing thow go wryt;
 The lark hes done þe mirry day proclame,
 To raifſ vp luvaris with confort and delyt,
 ȝit nocht incressis thy curage to indyt,
 Quhois hairt sum tyme hes glaid and blisfull bene,
 Sangis to mak vndir the levis grene.’

15

20

‘Quhairto,’ quod I, ‘sall I vpryfſ at morrow,
 For in this may few birdis herd I sing?
 Thai haif moir caufſ to weip and plane thair sorrow,
 Thy air it is nocht holsum nor benyng;
 Lord Eolus dois in thy sessone ring;
 So busteous ar the blastis of his horne,
 Amang thy bewis to walk I haif forborne.’

25

With that this lady sobirly did smyll,
And said, ‘Vpryß, and do thy observance ;
Thow did promyt, in mayis lusty quhyle,
For to discryve the roß of most plesance.
5 Go se the birdis how thay sing and dance,
Illumynit our with orient skyis brycht,
Annamyllit richely with new asur lycht.’

Quhen this wes said, depairtit scho, this quene,
And enterit in a lusty gairding gent ;
10 And than, me thocht, full hestely besene,
In serk and mantill [eftir hir] I went
In to þis garth, most dulce and redolent
Off herb and flour and tendir plantis sueit,
And grene levis doing of dew doun fleit.

15 The purpour sone, with tendir bemys reid,
In orient bricht as angell did appeir,
Throw goldin skyis putting vp his heid,
Quhois gilt tressis schone so wondir cleir
That all þe world tuke confort, fer and neir,
20 To luk vpone his fresche and blisfull face,
Doing all sable fro þe hevynnis chace.

And as the blisfull sounе of cherarchy
The fowlis song throw confort of þe licht ;
The birdis did *with* oppin vocis cry,
25 ‘O, luvaris fo, away thow dully nyght,
And welcum day þat confortis every wicht ;
Haill may, haill flora, haill aurora schene,
Haill princes natur, haill venus luvis quene.’

Fol. 343 b.
P. 736.

Dame nature gaif ane inhibitoun thair
 To ferſſ neptunus and Eolus the bawld
 Nocht to perturb þe wattir nor þe air,
 And þat no schouris nor blastis cawld
 Effray suld flouris nor fowlis on þe fold ; 5
 Scho bad eik Juno, goddes of þe sky,
 That scho þe hevin suld keip amene and dry.

Scho ordand eik þat every bird and beist
 Befoir hir hienes suld annone compeir,
 And every flour of vertew, most and leist, 10
 And every herb be feild fer and neir,
 As thay had wont in may, fro ȝeir to ȝeir,
 To hir thair makar to mak obediens,
 Full law inclynnand with all dew reuerens.

With that annone scho send the swyft ro 15
 To bring in beistis of all conditioun ;
 The restles suallow commandit scho also
 To feche all fowl of small and greit renown ;
 And to gar flouris compeir of all fassoun,
 Full craftely conjurit scho the ȝarrow, 20
 Quhilk did furth swirk als swift as ony arrow.

All present wer in twynkling of ane E,
 Baith beist, and bird, and flour, befoir the quene ;
 And first the lyone, gretast of degre,
 Was callit thair, and he, most fair to sene, 25
 With a full hardy contenance and kene,
 Befoir dame natur come, and did inclyne,
 With visage bawld and curage leonyne.

This awfull beast full terrible wes of cheir,
Persing of luke, and stout of countenance,
Ryght strong of corporis, of fassoun fair, but feir,
Lusty of schaip, lycht of deliuernance,
5 Reid of his culour, as is the ruby glance ;
On feild of gold he stude full mychtyly,
With flour delycis sirculit lustely.

This lady liftit vp his cluvis cleir,
And leit him listly lene vpone hir kne,
10 And crownit him with dyademe full deir,
Off radyous stonis most ryall for to se ;
Saying, ‘The king of beistis mak I the,
And the cheif protector in woddis and schawis ;
Onto þi leigis go furth and keip the lawis.

15 Exerce justice with mercy and conscience,
And lat no small beast suffir skaith, na skornis
Of greit beistis that bene of moir piscence ;
Do law elyk to aipis an[d] vnicornis,
And lat no bowgle with his busteous hornis
20 The meik pluch ox oppres\$, for all his pryd,
Bot in þe ȝok go peciable him besyd.’

Fol. 344 a.
P. 737.

Quhen this was said, with noyis and soun of joy,
All kynd of beistis in to þair degré,
At onis cryit lawd, ‘viue le roy !’
25 And till his feit fell with humilite,
And all thay maid him homege and fewte ;
And he did thame ressaif with princely laitis,
Quhois noble yre is *parcere prostratis*.

Syne crownit scho þe egle king of fowlis,
 And as steill dertis scherpit scho his pennis;
 And bawd him be als just to awppis and owlis
 As vnto pacokkis, papringais, or crennis,
 And mak a law for wycht fowlis and for wrennis, 5
 And lat no fowl of ravyne do efferay,
 Nor devoir birdis bot his awin pray.

Than callit scho all flouris þat grew on feild,
 Discirnyng all þair passionis and effeiris;
 Vpone þe awfull thrissill scho beheld, 10
 And saw him kepit with a busche of speiris;
 Concedring him so able for þe weiris,
 A radius croun of rubeis scho him gaif,
 And said, ‘In feild go furth, and fend the laif;

And, sen thou art a king, thou be discreet; 15
 Herb without vertew thou hold nocth of sic prycce
 As herb of vertew and of odor sueit;
 And lat no nettill vyle and full of vyce
 Hir fallow to þe gudly flour delyce;
 Nor latt no wyld weid, full of churlichenesß, 20
 Compair hir till the lilleis nobilnesß.

Nor hold non vdir flour in sic denty
 As the fresche roß, of culour reid and quhyt;
 For gife thou dois, hurt is thyne honesty,
 Conciddering þat no flour is so perfyt, 25
 So full of vertew, plesans, and delyt,
 So full of blisfull angeilik bewty,
 Imperiall birth, honour, and dignite.’

Than to þe rof scho turnyt hir visage,
And said, ‘o lusty dochter most benyng,
Aboif þe lilly illustare of lynnage,
Fro þe stok ryell rysing fresche and ȝing,

5 But ony spot or macull doing spring,
Cum blowme of joy with jemis to be cround,
For our the laif thy bewty is renownd.’

A coistly croun, *with* clarefeid stonis brycht,
This cumly quene did on hir heid incloifß,

10 Quhill all þe land illumynit of þe licht ;
Quhairfoir me thocht all flouris did reiofß,
Crying attonis, ‘ Haill, be thou richest rof !
Haill, hairbis empryce, haill, freschest quene of flouris,
To the be glory and honour at all houris.’

15 Thane all þe birdis song *with* voce on hicht,
Quhois mirthfull soun wes mervelus to heir ;
The mayvß song, ‘ Haill, rofß most riche and richt,
That dois vp flureifß vndir Phebus speir ;
Haill, plant of ȝowth, haill, princes dochter deir,
20 Haill, blosome breking out of the blud royall,
Quhois pretius vertew is imperiall.’

The merle scho sang, ‘ Haill, rofß of most delyt,
Haill, of all flouris quene and souerane’ ;
The lark scho song, ‘ Haill, rofß, both reid and quhyt,
25 Most plesand flour, of mighty cullouris twane’ ;
The nyctingaill song, ‘ Haill, naturis suffragene,
In bewty, nurtour, and every nobilnesß,
In riche array, renown, and gentilnesß.’

The commoun voce vprais of birdis small,
 Apone this wyf, ‘O blissit be the hour
 That thow wes chosin to be our principall ;
 Welcome to be our princes of honour,
 Our perle, our plesans, and our paramour,
 Our peax, our play, our plane felicite ;
 Chryst the conserf frome all aduersite.’

5

Fol. 345 a.
P. 739.

Than all the birdis song with sic a schout,
 That I annone awoilk quhair þat I lay,
 And with a braid I turnyt me about
 To se this court ; bot all wer went away :
 Than vp I lenyt, halflingis in affrey,
 And thusþ I wret, as ȝe haif hard to forrow,
 Off lusty may vpone þe nynt morrow.

10

Explicit: *quod Dumbar.* 15

X.

THE TAILL OF THE PADDOCK AND THE MOUS.

Fol. 328 b.
P. 706.

Fol. 329 a.
p. 707.

VPONE a tyme, as ysop can report,
 A littill mouf come till a rever syd ;
 Scho mycht nocht waid, hir schankis wer so schort ;
 Scho cowth nocht sowme, scho had na horf till ryd :
 Off verry forf behuvit hir to byd,
 And to and fro vpone þat rever deip
 Scho ran, cryand with mony peteuþ peip.

20

'Help our, help our,' the silly mowfs can cry,
'For godis lufe, sum body our this bryme.'
With þat ane paddok, on þe wattir by,
Put vp hir heid, and on þe bank cowth clyme,
5 Quhilk be natur gowth dowk and gaylie swyme;
With voce full rawk, scho said on this maneir:
'Gud morne, deme mowfs, quhat is ȝour erand heir?'

'Seis thow,' quod scho, 'of corne ȝone joly flat,
Of ryp aitis, of beir, of peifs, and quheit;
10 I am hungry, and fane wald be þairat,
Bot I am stoppit heir be this wattir greit;
And on þis syd I get na thing till eit
Bot hard nutis, quhilk with my teith I boir.
Wer I beȝond, my feist wald be þe moir.

15 'I haif na boit; heir is na marineir;
And, thocht thair ware, I haif no frawcht to pay.'
Quod scho, 'Sistir lat be ȝour havy cheir;
Do my counsall, and I sall fynd the way
Withouttin horfs, brig, boit, or ȝit gallay,
20 To bring ȝow our saifly—be nocth affeird!—
And nocth to weit þe campis of ȝour beird.'

'I haif mervell than,' quod þe silly mowfs,
'How thow can fleit without feddir or fyn.
The reuer is so deip and dengerous,
25 Me think þat thow suld drownin to wed þairin.
Tell me, þairfoil, quhat facultie or gyn
Thow hes to bring me our þis wattir wan.'
That to declair the paddok thus began.

'With my twa feit,' quod scho, 'lukkin and braid,
 In steid of airis, I row þe streme full still;
 Suppois þe bruk be perrellus to waid,
 Baith to and fro I swyme at my awin will.
 I may nocht droun, for quhy myne oppin gill
 Devoydis ay the watter I ressaif:
 Thairfoir to droun forsuth na dreid I haif.'

Fol. 329 b.
p. 708.

5

The mowſ beheld onto her fronsyt face,
 Hir runclit beik, and hir lippis syd,
 Hir hyngand Browis, and hir voce so hace,
 Hir logrand leggis, and hir harsky hyd.
 Scho ran abak, and on þe paddok cryd:
 'Gife I can ony skeill of fysnomy,
 Thow hes sum parte of frawd and als invy.

10

'For clerkis sayis þe inclinatioun
 Of manis thocht persavis communly
 Eftir þe corporall complexioun
 Till gud or yll, as natur will apply:
 A frawart will, a throwin phisnomy.
 The auld proverb is witnesſ of this lorum—
 'Distortum vultum sequitur distortio morum'.'

15

20

'Na,' quod the taid, 'þat proverb is nocht trew;
 For fair thingis oft tymes ar fowl fakin.
 Thir bla berryis, thocht thay be blak of hew,
 Ar gaddrat vp quhen prumroſ is forsakin.
 The face may faill to be þe hairtis taikin.
 Thairfoir I fynd in scriptour in a place:
 Thow suld nocht juge a man eftir his face.

25

‘Thocht I vnlusty be to luk upone,
I haif na wyt quhy suld I lakkit be ;
War I als fare as joly absolone,
I am *nocht* causar of þat grit bewtie.

5 This differens in forme and qualite
Almychty god hes cawsit dame nature
To prent and set in every creature.

‘Off sum þe face may be ryght flurisand ;
With silkin tong, and chere most amorus ;

10 With mynd inconstant, fals, and variand ;
Full of dissait, and menys cautelus—’
‘Lat be preching,’ *quod* þe hungry mouſ ;
‘And be quhat craft thou gar me vnderstand
How thou wald gyde me to þe ȝonder land.’

15 ‘Thow wait,’ *quod* scho, ‘a body þat hes neid
To help þame selff suld mony wayis cast ;
Thairfoir go tak a dowble twynnit threid,
And bind þi leg to myne with knotis fast ;
I sall the leir to swyme—be *nocht* agast !’
20 ‘Is that þi counsale,’ *quod* þe silly mouſ ;
‘To preif þat play it wer our perrellouſ.

Fol. 330 a.
p. 709.

‘Suld I be bund and fast quhair I am fre,
In howp of help, nay than I schrew ws baith,
For I mycht loſ both lyfe and libertie.

25 Gif it wer sa, quha mycht amend my skaith ?
Bot gife thou sueir to me þe murthour aith
But frawd or gyle, to bring me our this flude
But hurt or harme—’ *Quod* scho, ‘In faith, I dude.’

Scho golkit vp, and to þe hevin can cry :
 ‘ How, Juppiter ! of natur god and king,
 I mak ane aith to thee, trewly that I
 This littill mouſs shall our þe wattir bring.’
 This aith was maid : this mouſs, but persawing
 Of fals ingyne of this fals crabit taid,
 Tuk threid and band hir leg, as scho hir bad. 5

Than fute for fute thay lap baith in þe brime ;
 Bot in þair mynd thay wer ryght different :
 The mowſs thocht of na thing bot to fleit and swyme ; 10
 The paddok for to slay set hir intent.
 Quhen þai in mydwart of the streme wer went,
 With all hir forſs þe paddok dowkit doun,
 And thocht þe mouſs without mercy to droun.

Persevand this, the mouſs on hir gan cry : 15
 ‘ Tratour to god, and mansworne on to me,
 Thow swoir þe murthour aith, saifly þat I
 But harme or hurt suld ferreid be & fre’ ;
 And quhen scho saw þair waſs bot do or dy,
 Scho bowtit vp and foirisit hir to swyme,
 And preisit on þe taidis bak to clyme. 20

The dreid of deid hir strenthis gart increſſ,
 And fandit hir defend with mony mane.
 The mowſs upward, the paddok doun can preſſ ;
 Quhile to, quhile fra, quhile dowk, quhile vp agane. 25
 This silly mouſs, this plungit in grit pane,
 Can fecht als lang as breth wes in hir breist ;
 Till at þe last scho cryit for a preist.

Sichand thus gait, a gled sat on a twist,
And to þis wrechit battell tuke gud heid ;
And with a wisk, or owþir of þame wist,
He claucht his cluke betuene þame in the threid ;
5 Syne to þe land he flew with þame gud speid,
Fane of þat fang, pypand with mony pew ;
Syne lowsit þame, and bayth but pety slew.

Syne bowellit þame, þat bowchir, with his bill,
And bellyflawcht full fetly he þame flaid ;
10 Bot Baith þair flesche wald skant be half a fill,
And gutis als, vnto þat gredy gled.
Off þair debait thus quhen I ha[r]d owt red,
He tuk his flight, and our þe feildis he flaw :
Gif þis be trew, speir ȝe at þame þat saw.

15

Moralitas.

My brother, gif thou will tak aduertens
Be þis fable, thou may persaif and se,
It passis far alkynd of pestilens,
A wicket mynd with wordis fair and sle.
20 Be war þairfoir, quhome with thou followis the :
For thou war bettir beir of stone þe barrow,
Of sueitand ding, and delff quhill thou may dre,
Na be machit with a wicket marrow.

A fals intent vndir a fare presence
25 Hes cawsit mony innocentis to de.
Grit folly is þairfoir to gife credence
Our sone to all þat speikis fair to the.

A silkin tong, a hairet of crewelte,
 Smytis mair soir than ony schot of arrow.
 Brudir, gif thow be vyſſ, I rid the fle
 To mache the with a frawart fenȝeit marrow.

I warne the als, it is grit negligence 5
 To bind þe fast quhair thow wes frank & fre.
 Fra thow be bund, thow may mak na defens
 To saif thy lyfe, or ȝit in libertie.
 This semple counsale, bruder, tak at me,
 And it to cwn perqueir se nocth thow tarrown, 10
 Bettir but stryfe to leif allone in le
 Than to be machit with a wicket marrow.

This hald in mynd,—ȝit moir I sall the tell
 Quhat by þir beistis may be figurat—
 This paddok, usand in this flud to dwell, 15
 Is manis body, swmand air and lait
 In to this wårld, with cairis implicat,
 Now he, now law; quhyle plungit vp and doun,
 Ay in perrell, and redy for to droun.

Fol. 33^r a.
 P. 71¹.

Now dolorus, now blyth as bird on breir; 20
 Now in fredome, now wardit in distresſ;
 Now haill, now sound, now deid and brocht on beir;
 Now pure as Job, now rowand in richeſſ;
 Now gownis gay, now brattis to imbraſſ;
 Now full as fysche, now hungry as a hound; 25
 Now on þe quheill, now wappit to þe ground.

This littill mouſ, thus knet hard be þe chin,
 The saule of man betakin may in deid;

Bundin, and fra þe body may noct twin,
Quhill crewall deid cum brek of lyfe þe threid ;
The quhilk to droun suld evir stand in dreid,
Of carnall lust be þe suggestioun
Quhilk drawis ay þe saull, ay and haldis doun.

5

The waltir is þe warld, ay walterand
With mony wayis of tribulatioun ;
In quhilk þe saule and body ay waverand
Standis distinyit and þair opinioun :
10 The spreit vpwart, þe body preisbis doun ;
The natur of þe saule wald our be borne
Out of this warld vnto þe hevinly trone.

15

The gled is deid, þat cumis suddanly
As dois þe theif, and endis this battell.
Be vegeland þairfoir, and ay reddy ;
For manis lyfe is brukle and mortall :
My freind, þairfoir, mak the a strang castell
Of gud deidis ; for deid will the assay,
Thow wait noct quhen, at evin, morne, nor midday.

20 Adew, my freind ; and gife þat ony speiris
Of this fable so schortly I conclude,
Thow say, I left the laif vnto the freiris,
To mak a sample or similitud.
Now chryst for ws þat deit on the rud,
25 Of saule and lyf, as thow art saluiour,
Grant ws to paſſ in till ane blissit hour.

Explicit : *quod* mr R. H.

XI.

A SONG.

Fol. 251 b.
P. 558.

FAVOUR is fair in luvis lair,
 3it freindschip mair bene to commend ;
 Bot quhair despair bene adwersare,
 Nothing is thair bot wofull end ;

Off men, I mene, in seruice bene 5
 Of Venus quene, but conforting ;
 Be thame, I wene, that mon sustene
 The kairis kene of Cupeid king.

Continwance in Cupeidis dance 10
 But discrepance, withoutt remeid,
 Sic was my chance, in observance,
 But recompence my lyfe to leid.

Hir court he jo, quhair evir thay go ;
 The lyfe is so scho dois thame len ;
 Quhair his hes wo withowttin ho, 15
 He is sic fo till faythfull men.

I speik expart, suppois I smart,
 That scho hes gart me thus lament ;
 Bot this same darte may caus̄ hir harte
 Heir eftirwart also repent. 20

Sen so I se, to leif in le,
 At libbertie, is weill but wo,
 Happie is he, I say for me,
 Quhen he is fre, can hald him so.

Fol. 252 a.
 p. 559.

5

Finis: *quod Scott.*

XII.

THE FYIFTY PSALME.

LORD God, deliuer me, allace !
 For thy grit mercy, rewth, and grace,
 Soir mornyng, grufling on my face,

Fol. 16 b.
 p. 92.

10 Rew on my miserie :
 Als, for the mvltitud and space
 Off thy heich clemens\$, heir my cace,
 And my trespa\$ expell and chace :
 Lord God, deliuer me.

15 Wesche me, and mak my sawle serene
 Frome all iniquite that bene ;
 Clenge me of cryme and mak me clene,
 All vycis for to fle.

20 For my transgressioun haif I sene,
 Quhilk tormentis me with tray and tene,
 And ay my syn forgane myne ene :
 Lord God, deliuer me.

25 Only to the I did offend ;
 May non my mis\$ bot thou amend,
 As by thy sermondis thou art kend.
 Ourcum all contrarie.

In filth, lo! I begyn and end;
 By syn maternall I am send;
 With vyce I vaneis and mon wend:
 Lord God, deliuer me.

Thow had to veritie sic ȝeill,
 That of thy wisdome did reweill
 Incertane hid thingis for my weill,
 And laid befoir myne E.
 For quhen thy fowth of grace I feill,
 I salbe clengit clene as steill,
 And quhyttar than the snaw gret deill:
 Lord God, deliuer me.

Thow sall gif glaidnes vnto heir,
 Me in to joy and mirthfull cheir,
 Quhen all my febill bonis efeir
 Sall gif the lovingis hie.
 Heirfoir avart thy visage cleir,
 So that my synnis cum not the neir;
 Off my misdeidis, quhilk dois me deir,
 Lor[d] God, deliuer me.

Creat within me and infound
 Ane hart immaculat and mound;
 Ane steidfast hairet renew and ground
 Within my breist to be.
 Fleme me nocht fra thy face fecound,
 Bot lat thy Haly Spreit abound:
 Lord God, deliuer me.

¹ Line omitted in MS.

Restoir me to the exultatioun
I had in the of my saluatioun,
And with thy spreit of cheif probatioun
.

5 I sall to synnaris mak narratioun,
And wicket men in deviatioun,
I sall thame ken to consolatioun :
Lord God, deliuer me.

10 Lord God, deliuer me, and gyd
Frome shedding blude, and homicyd ;
My tung sall preis the, just, but pryd,
And petefull, all thre :
Lowse thow my lippis, that tyme and tyd
I may gif to the lovingis wyd,
15 Till all þat fermely list confyd :
Lord God, deliuer me.

Knew I thow covet sacrifyis,
Or offerand holocaust wald pryiis,
I sowld thame gif, bot thow dennyis
Sic to ressaif in gre ;
For thy oblatioun, Lord, it lyis
In humill hairt, contreit alwyis ;
Pennens of spreit thou nolt despysiis :
Lord God, deliuer me.

25 Sweit Lord, to syon be suave,
And strenth the wallis of thy conclave,
Jerusalem, thy haly grave,
Quhilk makis ws ransome fre ;

Fol. 17 b.
p. 94.

¹ See Note.

This sacrifice than thou salt have
Off thy just pepill, and ressave
Thair laill trew hairtis with all the lave:
 Lord God, deliuer me.

Gloir to the fader he aboif, 5
Gloir to the sone for our behoif,
Gloir to the haly spreit of loif,
 In trenefald vnitie;
As wes, is, salbe ay, but roif,
Ane thre, and thre in ane, to proif 10
Thy Godheid nevir may remoif:
 Lord God, deliuer me.

Finis: *quod Scott.*

E. THE MAITLAND FOLIO MANUSCRIPT
(c. 1570-1590).

(Pepysian Lib. MSS., Magd. Coll. Camb.)

[The first extract is the Prologue to Dunbar's *Tua Mariit Wemen and the Wedo*; the second is the first part of Gavin Douglas's allegorical poem *King Hart*; the third is the anonymous poem known as *The Murning Maidin*.]

XIII.

HEIR BEGINIS THE TRETIS OF THE TUA MARIIT
WEMEN AND THE WEDO, COMPYLIT BE MAISTER
WILLIAM DUNBAR.

A PON the Midsummer ewin, mirriest of nichtis,
I muvit furth allane, neir as midnicht wes pas[t],
Besyd ane gudlie grein garth, full of gay flouris,
Hegeit, of ane huge hicht, with hawthorne treis;
5 Quhairon ane bird, on ane bransche, so birst out hir
notis

p. 82.

That neuer ane blythfullar bird was on the beuche
hard:

Quhat throw the sugarat sound of hir sang glaid,
And throw the savour sanatiue of the sueit flouris,
I drew in derne to the dyk to dirkin efter mirthis;
10 The dew donkit the daill, and dynnit the feulis.

I hard, vnder ane holyn hewinlie grein hewit,
Ane hie speiche at my hand, with hautand wourdis;
With þat in haist to the hege so hard I inthrang
That I was heildit with hawthorne, and with heynd
leveis:

Throw pykis of the plet thorne I presandlie luikit,
 Gif ony persoun wald approche within that plesand
 garding.

I saw thre gay ladeis sit in ane grein arbeir,
 All grathit in to garlandis of fresche gudlie flouris ;
 So glitterit as the gold wer thair gloriis gilt treſſis, 5
 Quhill all the grefſis did gleme of the glaid hewis ;
 Kemmit was thair cleir hair, and curiouslie sched
 Attour thair schulderis doun schyre, schyning full
 bricht ;

With curches, caſſin þame abone, of kirſp cleir and
 thin :

Thair mantillis grein war as the grefſ that grew in 10
 May ſeſſoun,

Fetrit with þair quhyt fingaris about thair fair sydis :
 Off ferli ful fyne favour war þair faceis meik,
 All full of flurist fairheid, as flouris in June ;
 Quhyt, ſeimlie, and soft, as the ſweit lillies,
 New vpspred vpon spray ; as new ſpyniſt Rose, 15
 Arrayit ryallie about with mony riche wardour,
 That nature full nobillie annamalit with flouris
 Off alkin hewis under hewin, that ony heynd knew ;
 Fragrant, all full of fresche odour fyneſt of smell.

[Ane marbre tabile coverit wes] befoir thir thre ladeis, 20
 [With ryale cowpis apon rawys] full of ryche wynis :
 [And of thir fair wlonkes] tua weddit war with lordis,
 [Ane wes ane] wedow, I wiſſ, wantoun of laitis.

[And, as thai talkit] at the tabill of [mony taill funde],
 Thay wauchtit at the wicht wyne, and warit out 25
 wourdis ;

And syn thai spak more spedelie, and sparit nc
 matiris.

XIV.

KING HART.

KING HART in to his cumlie castell strang,
 Closit about with craft and meikill vre,
 So semlie wes he set his folk amang,
 That he no dout had of misaventure ;
 5 So proudlie wes he polist, plane, and pure,
 With ȝouthheid and his lustie levis grene ;
 So fair, so fresche, so liklie to endure,
 And als so blyth as bird in symmer schene.

p. 226.
Cor in [cor-pore] hominis.
 Hart in [body] of man.

For wes he never ȝit with schouris schot,
 10 Nor ȝit ourrun with rouk or ony rayne ;
 In all his lusty lecam *nocht* ane spot ;
 Na never had experience in to payne,
 Bot alway in to lyking, *nocht* to layne ;
 Onlie to love and verrie gentilnes
 15 He wes inclynit cleinlie to remane,
 And wonn vnder the wyng of wantownnes.

p. 227.

ȝit was this wourthy wicht King vnder warde,
 For wes he *nocht* at fredome vtterlie.
 Nature had lymmit folk for þair rewarde
 20 This godlie king to governe and to gy ;
 For so þai kest þair tyme to occupy
 In welthis for to wyne ; for thay him teichit
 All lustis for to lane and vnderly ;
 So prevelie thai preis him and him preicheid.

*Juventus
et quot
nomina
habet.
3outhheid
and quhat
names
he ..*

First strenth, [. . .] lust, and wantownnes,
 Grein lust, disport, jelous[y], and invy ;
 Freschnes, newgot, waistgude, and wilfulnes,
 Delyuerneſ, fulhardenes thairby ;
 Gentrice, fredome, price, previe espy,
 Wantwyt, vanegloir, prodigalitie,
 Vnrest, nichtwalk, and [felloun] glutony,
 Vnricht, dyme sicht, with slicht and subtiltie.

5

Thir war the inwardē ythand seruitouris,
 Quhilk gouernouris war [to] this nobil king,
 And kepit him inclynit to þair Curis ;
 So wes þair nocht in erde þat ever micht bring
 Ane of thir folk away fra his duelling.
 Thus to þair terme thay serve for þair rewarde,
 Dansing, disport, singing, revelling,
 With bissines all blyth to pleis the lairde.

10

15

*Desideria
cordis
juuentute.
The
desyris of
hart in
3outh.*

Thir folk, with all the femell þai micht fang,
 Quhilk nummerit ane milȝon and weill mo,
 That wer vpbred as seruitouris of lang,
 And with this king wald wonn in weill and wo,
 For favour nor for feid wald found him fro,
 Vnto the tyme þair dait be run and past :
 That go[l]d nor gude micht gar þame fro him [go],
 No greif nor grame suld grayth þame so agas[t].

20

p. 228.

Fyve seruitouris this king he had without,
 That teichit war ay tressoun to espy ;
 Thai watchit ay þe wallis round about
 Fo[r] innemeis þat of hapning ay come by :

25

Ane for the day, *quhilk* jugeit certanly,
With cure to ken the colour of all hew;
Ane for the nicht, þat harknit bissely
Out of quhat airt that ever the wyndis blew.

5 Syne wes þair aне to taist all nutriment
That to þis king wes *seruit* at the deis;
Ane wther wes all fovellis for [to] sent,
Of licour or of ony lustie meis;
The fyft þair wes *quhilk* culd all but leis,
10 The heit, the cauld, the harde, and eik the soft—
Ane ganand *seruand* bayth for weir and pece:
þit hes thir folk þair king betrasit oft.

15 Honour persewit to the kingis ȝet;
Thir folk said all þai wald *nocht* lat him in,
Becaus thai said þair lord to feist wes set,
With all his lustie *seruandis* more and myn;
Bot he aне port had enterit with ane gyn,
20 And vp he can in haist to the grit toure,
And said he suld it parall all with fyn
And fresche delyt with mony florist floure.

25 So strang this king him thocht his castell stude,
With mony towre and turat crownit hie:
About the wall þair ran ane water void,
Blak, stinkand, sowr, and salt as is the sey,
That on the wallis wiskit, gre be gre,
Bold[n]ing to ryis the castell to confound;
Bot thai within maid sa grit melody,
That for þair reird thay micht *nocht* heir the sound.

p. 229.

With feistis fell and full of jolitee
 This cumlie court thair king þai kast to keip,
 That noy hes none bot newlie novaltee,
 And ar noct wount for wo to woun and weip,
 Full sendill sad, or soundlie set to sleip,
 No wandreth wait, ay wenis welth endure,
 Behaldis noct nor luikis noct þe deip,
As þame to keip fra all misaventure.

5

Richt as the rose vpspringis fro the rute,
 In ruby colour reid most ryck of hew,
 Nor waindis noct the levis to outschut
 For schynning of the sone þat dois renew
 Thir vther flouris greyne, quhyte, and blew,
 Quhilk hes na craft to knew the wynter weit,
 Suppois þat sommer schane dois þame reskew,
That dois þame quhile ourhaill with snaw and sleit.

10

15

Dame plesance had ane pretty place besyd,
 With fresche effeir, and mony folk in feir ;
 The quhilk wes parald all about *with* prude,
 So precious þat it prysit wes but peir ;
With bulwerkis braid and mony bitter beir ;
 Syn wes ane brig, þat hegeit wes and strang ;
 And all þat couth attene the castell neir,
 It made þame for to mer amiss and mang.

20

With touris grit and strang for to behold,
 So craftlie *with* kirnellis kervin hie,
 The fitschand chaynis floreist [all] of gold,
 The grundin dairtis scharp and bricht to se

25

Wald mak ane hart of flint to fald and flee
For terrour, gif þai wald þe castell saill;
So kervin cleir that micht na crueltee
It for to wyn in all this warld avale.

5 Servit this quene dame plesance, all at richt,
First hie apporte, bewtie, and humilnes;
With mony vtheris madinis, fair and bricht,
Reuth, and gud fame, fredome, and gentilnes,
Constance, patience, raddour, and meiknes,
10 Conning, kyndnes, heyndnes, and honestie,
Mirth, lustheid, lyking, and nobilnes,
Blis and blythnes, plesance and pure pietie.

This war the staitis worthyest and ding,
With mony mo, þat servit to this quene:
Ane legioun liell war at hir leding,
15 Quhen [þat] hir court leist semble fair and clein:
In þair effeir fayr seruice nicht be sene;
For wes þair nocth that semit be avyse,
That no man nicht the poynting of ane prene
20 Repreve, nor pece bot payntit at devyse.

Hapnit this wourthy quene vpon ane day,
With hir fresche court arrayit weill at richt,
Hunting to ryd, hir to disport and play,
With mony ane lustie ladie fair and bricht;
25 Hir baner schene displayit, and on hicht
Wes sene abone þair heidis quhair þai rayd;
The grene ground wes illuminyt of the lycht;
Fresche bewtie had þe vangarde and wes gyde.

Ane legioun of thir lustie ladeis schene
 Folowit this quene (trewlie this is no nay);
 Harde by this castell of this king so kene
 This wourthy folk hes walit þame away;
 Quhilk did the dayis watcheis to effray,
 For seildin had þai sene sic folkis befoir—
 So mirrelie þai muster and thai play,
 Without[in] outhier brag, or bost, or schore.

p. 231.

The watcheis of the sicht wes sa effrayit,
 Thai ran and tauld the king of þair intent:
 ‘Lat nocth this mater, schir, be lang delayit;
 It war speidfull sum folk ȝe outwarde sent,
 That culd reherß quhat thing ȝone peple ment;
 Syne ȝow agane þairof to certifie:
 For battell byd þai bauldlie on ȝon bent;
 It war bot schame to feinȝe cowartlie.’

5

10

15

ȝouthheid vpstart, and cleikit on his cloik,
 Was browdin all with lustie levis grene:
 ‘Ryse, fresche delyte, lat nocth this mater soke;
 We will go se quhat may this muster mene;
 So weill we sall ws it cope betwene,
 Thair sall nothing pas away vnspyt:
 Syn sall we tell the king as we haue sene,
 And thair sall nothing trewlie be denyit.’

20

25

ȝouthheid furth past, and raid on Innocence,
 Ane mylk quhyt steid þat ambilit as the wynd;
 And fresche delyt raid on benevolence,
 Throw out the meid þat wald nocth byd behind.

The beymes bricht almost had maid þame blind,
That fra fresche bewtie spred vnder the cloude;
To hir thai socht, and sone thai culd hir find,
No saw þai nane never wes half sa proude.

5 The bernis both wes basit of the sicht,
And out of mesour marrit in þair mude;
As spreitles folkis on blonkis hvffit on hicht,
Both in ane studie starand still þai stude.
Fayr calling freschlie on hir wayis ȝuid,
10 And both þair reynȝeis cleikit in hir hondis;
Syn to hir castell raid, as scho war woude,
And festnit vp thir folkis in venus bandis.

15 Becaus thair come no bodwarde sone agane,
The king out sent newgate, and wantownnes,
Grene luif, disport, waistgude that noct can lane,
And with þame freschlie feir fule hardynes:
He bad þame spy the cais quhow þat it wes,
20 And bring [sum] bodwart, or him self outpast.
Thai said þai suld; and sone þai can þame dres:
Full glaid þai glyde as gromes vnagaist.

p. 232.

25 On grund no greif quhill þai the grit ost se
Wald þai nocth rest, þe rinkis so thay ryde.
Bot fra thay saw þair sute and þair sembly,
It culd þame bre, and biggit þame to byd.
Dreid of disdane on fute ran thame besyde;
Said þame, ‘be war, sen wisdome is away;
For and ȝe prik amang thir folk of pryde,
A pane ȝe salbe restit be the way.’

Full hardynes full freschlie furth he flang,
 A fure leynth fer befoir his feiris fyve ;
 And wantones, suppois he had þe wrang,
 Him followit als fast as he micht dryve.
 So thai wer lyk amang þame self to stryve : 5
 The foure sum baid, and huvit on the grene ;
 Fresche bewtie *with* ane wysk come [þair] belyve,
 And þame all reistit, war þai never so kene.

With þat the foure sum fayn thay wald haue fled
 Agane vnto þair castell and þair king : 10
 Thai gave ane schout, and sone thai haue þame
 sched,
 And bisselie thay kan þame bundin bring
 Agane vnto þair quene, and bandis thring
 About thair handis and [þair] feit so fast,
 Quhill þat þai maid þame *with* þair tormenting 15
 Haly of þair lyvis half agast.

p. 233.

The watchis on the kingis wallis hes sene
 The chassing of the folk, and þair suppryse.
 Vpstart king hart in propir yre and tein,
 And baldlie bad his folk all *with* him ryse. 20
 ‘I sall nocht sit,’ he said, ‘and se þame thryse
 Discomfit clein my men, and put at vnder ;
 Na, we sall wrik ws one ane vther wys,
 Set we be few to thame be fifty hounder.’

Than out thai raid all to ane randoun richt, 25
 This courtlie king, and all his cumlie ost,
 His buirelie bainer brathit vp on hicht ;
 And out thay blew with brag and mekle bost,

That lady and hir lynnage suld be lost :
 Thai cryit on hicht thair soinȝe wounder lowde :
 Thus come thay keynlie carpand one the cost ;
 Thai preik, þai prance, as princis þat war woude.

5 Dame plesance hes hir folk arrayit weill,
 Fra þat scho saw þai wald battell abyde ;
 So bewtie with hir wangarde gane to reill,
 The greitest of thair ost scho can our ryd.
 Syn fresche apport come on the tother syd ;
 10 So bisselie scho wes to battell boune,
 That all þat ever scho micht ourtak þat tyde,
 Horsis and men, with brount scho straik all doun.

Richt þair king hairt he [w]es in handis tane,
 And puirlie wes he present to the quene ;
 15 And scho had fairlie with ane fedderit flayne
 Woundit the king richt wonderfull to wene,
 Delyuerit him dame bewtie vnto sene,
 His wound to wesche, in sobering of his sair ;
 Bot alwaysis as scho castis it to clene,
 20 His malady increſſis mair and mair.

Woundit he wes, and quhair ȝit he na wait ;
 And mony of his folk hes tane the flicht.
 He said, ‘ I ȝeild me now to ȝour estait,
 Fayr quene ! sen to resist I haue no micht.
 25 Quhat will ȝe saye me now for quhat[kyn] plycht ?
 For þat I wait I did ȝou never offence.
 And gif I haue done ocht þat is vnrycht,
 I offer me to ȝour beneuolence.’

Be this battell wes neir vincust all ;
 The kingis men ar tane, and mony slane :
 Dame plesance can on fresche bewtie call,
 Bad hir command the folk to presoun plaine :
 King hart sair woundit was, bot he wes fayne,
 For weill he traistit þat he suld recure :
 The Lady and hir ost went hame agane,
 And mony prisoner takin vnder cure.

5

King hart his castell levit hes full waist,
 And hevenes maid capitane it to keip.
 Radour ran hame, full fleyit and forchaist,
 Him for to hyde crap in the dungeoun deip.
 Langour he lay vpon the wallis but sleip,
 But meit, or drink ; the watche horne he blew ;
 Ire wes the portour, that full sayr can weip ;
 And Jelousy ran out—he wes never trew.

10

15

He said he suld be spy, and bodwart bring,
 Bayth nicht and day, how þat his maister fure :
 He folowit fast on fute eftir the king
 Vnto the castell of dame plesance pure :
 In the presoun fand he mony creature,
 Sum fetterit fast, and [vtheris] fre and large
 Quhair ever þame list within the wallis sure :
 Sone Jelousy him hid vnder ane targe.

20

25

Thair saw he lust by law [ly] vnder lok,
 In streinȝe strong fast fetterrit fute and hand ;
 Grene luif lay bund[in] with ane felloun blok,
 About the crag wes claspit with ane band ;

ȝouthheid wes lous, and ay about waverand ;
Desyre lay stokkit by ane dungeoun dure ;
ȝit honestie [culd] keip him fair farrand,
And waistgude followand him quhair euer he fure.

5 Discretioun wes as than bot ȝoung of age ;
He sleipit with lust quhair euer he micht him find :
And he agane wes crabbit at the page :
Ane ladill full of luif stude him behind,
He swakit in his ene, and maid him blind,
10 Sua fra that tyme furth he micht noct se :
' Speik þow ane wurde, thy four feet sall I bind ;
Syn swak the our the wallis in the se.'

Bissines, newgate, freschnes, and syn disport,
Fredome, gentrice, cuning, and fair maner,
15 All thir wer lous daylie, and ȝeid ouerthort
To clois befoir the dungeoun windo neir,
Quhair wynnit fair dame plesance, þat wes cleir ;
Quhilk hes espyit richt weill þair gouernance,
And, lauchan he, commandit tymes seir
20 Thame to await vpone þair observance.

This lustie Quene, within hir dungeoun strang,
Coud dysyde ay hir ladeis hir about ;
And as scho list scho leirit þame to mang
That wald be in all folk þat wer without.
25 For hie apport scho is hir capitane stout ;
Bewtie hir baner beris hir beforne ;
Dame Chaistetie hir chalmarere bot dout ;
And strangenes hir portare can weill scorne.

p. 236.

Fayr calling is grit garitour on hicht,
 That watchis ay the wallis hie abone ;
 And sweit semblance is merchale in hir sicht ;
 As scho commandis so swyth all is done.
 Sa is þair nocht [of] mvsik nor of tvne ; 5
 The ladeis sweit þai mak sic melodie,
 Quhat wicht, þat macht it heir, suld juge sone
 To angell singand hewinlie armony.

King hart in till ane previe closet crappe,
 Was neir the dungeoun wall, neir by the ground, 10
 Swas he macht heir and se, sic wes his happe,
 The meikle mirth, þe melodie, and sound,
 Quhilk fra the wallis sweitlie can redound
 In at his eir, and sink vnto his hart ;
 And þairin wirkis mony previe wound, 15
 That dois oft sys him strang with stoundis smart.

Ay seik he is, and ever he hes his heill ;
 In battale strang, and hes both pece and rest ;
 The scharpe, and als the soft, can with him deill,
 The sweit, the sour, both rewle and als vnrest ; 20
 Dame danger hes of dolour to him drest
 Ane pallioun that na proudnes hes without,
 With teiris weit ar rottin, may nocht lest,
 Fast brikand by þe bordouris all aboute.

Bot ȝouthheid had him maid ane courtlie cote,
 Als grene as gerfȝ, with goldin stremis bricht
 Brodin about, fast bukkillit to his throte,
 A wourthy weid, weill closand, and full licht ; 25

Ane wysar, þat wes payntit for the sicht
 As ruby reid, and pairet of quhyt amang;
 Off coulouris micht þair nane be freschar dicht,
 Bot hevines had fassonit it all wrang.

5 This wourthy King in presoun thus culd ly, p. 237.
 With all his folk, and culd þair nane out brek.
 Full oft þai kan vpóne dame pietie cry:
 ‘Fair thing! cum doun a quhyle, and with ws speik.
 Sum farar way ȝe micht ȝour harmes wreik
 10 Than thus to murdour ws þat ȝoldin ar.
 Wald ȝe ws rew, quhair euir we micht our reik,
 We suld men be to ȝow for euirmare.’

That ansuerand, danger said, ‘that wer grete doute,
 A madin sweit amang sa mony men
 15 To cum alane, bot folk war hir about;
 That is ane craft my self culd never ken.’
 With that scho ran vnto hir lady kene:
 Kneland, ‘madame,’ scho said, ‘keip pietie fast;
 Syth scho ask, no licence to her len;
 20 May scho wyn out, scho will play ȝow a cast.’

Than danger to the dure tuik gude keip,
 Both nicht and day, þat pietie suld nocht pas;
 Quhill, all ford[o]wart, in defalt of sleip,
 Scho bisselie as for-travalit scho was,
 25 Fayr calling gaif hir drink into ane glas:
 Sone efter þat to sleip scho went anone.
 Pietie was war, þat ilk prettie las,
 And privelie out at the dure is gone.

The dure on chare it stude ; all wes on sleip ;
 And pietie doun the stare full sone is past.
 This bissines hes sene, and gave gud keip :
 Dame pietie hes he hint in armes fast :
 He callit on lust, and he come at the last ;
 His bandis gart he birst in peces smale :
 Dame pietie wes gritlie feirit and agast :
 Be þat wes confort croppin in our the wall.

5

p. 238.

Sone come delyte, and he begouth to dance ;
 Grene love vpstart, and can his spreitis ta. 10
 ‘Full weill is me,’ said disport, ‘of this chance,
 For now I traist gret melody to ma.’
 All in ane rout vnto the dure thay ga,
 And pietie put þairin first þame befoir.
 Quhat was þair mair, but ‘harro ! taik, and slay !’ 15
 The hous is wone withoutin brag or schoir.

10

15

The courtinis all of gold about the bed
 Weill stentit was, quhair fair dame plesance lay.
 Than new desyr, als gredie as ane glede,
 Come rinnand in, and maid ane grit deray : 20
 The quene is walknit with ane felloun fray,
 Vp glifnit, and beheld scho wes betray[s]it ;
 ‘ȝeild ȝow, madame,’ on hicht can s[chir] lust say :
 A wourde scho culd nocht speik, scho wes so abaisit.

20

‘ȝeild ȝow, madame,’ grene lust culd say all sone,
 ‘And fairlie soll we governe ȝow and ȝouris ;
 Our lord king hartis will most now be done,
 That ȝit is law amang the nether bowris ;

25

Our lang, madame, þe keipit thir hie towris;
 Now thank we none bot pietie ws suppleit.
 Dame danger [þan] into ane nuk scho cowris;
 And, quakand þair, the quene scho lay for dreid.

5 Than busteousnes come with brag and bost;
 All þat ganestude he straik deid in the flure.
 Dame plesance sa[i]d, ‘sall we thus gate be lost?
 Bring vp þe king, lat him in at the dure;
 In his gentrice richt weill I dar assure.’

10 Thairfor sweit confort cryit vpone the king:
 Than bissines, þat cunning creature,
 To serve dame plesance sone thair can him bring.

So sweit ane swell as straik vnto his hart
 Quhen þat he saw dame plesance at his will.

15 ‘I ȝeild me, *schir*, and do me nocht to smart,’
 The fayr quene said vpone this wyf him till,
 ‘I sauf ȝouris, suppois it be no skill.
 All þat I haue, and all þat myne may be,
 With all my hairt I offer heir ȝow till,

20 And askis nocht bot ȝe be trew till me.’

p. 239.

Till that loue, desyre, and lust devysit
 Thus fair dame plesance sweitlie can assent.
 Than suddandlie *schir* hait him now disgysit,
 On gat his amouris clok or euir he stint;

25 Freschlie to feist thir amouris folk ar went;
 Blythnes wes first brocht bodwarde to the hall;
 Dame chastite, þat selie innocent,
 For wo ȝeid wode, and flaw out our the wall.

The lustie quene scho sat in middis the deis;
 Befoir hir stude the nobill wourthy king:
 Servit þai war of mony dyuersþ meis,
 Full sawries sweit and swyth thai culd þame bring.
 Thus thai maid ane mirrie merschelling :
 Bewtie and loue ane sait burde hes begun ;
 In wirschip of that lustie feist so ding,
 Dame plesance hes gart perce dame venus tun. 5

XV.

THE MURNING MAIDIN.

p 302.

STILL vndir þe levis greene,
 This hindir day I went alone :
 I hard ane May sair mwrne and meyne ;
 To þe king of luif Scho maid hir mone.
 Scho sychit sely soir ;
 Said, ‘ lord, I luif þi lore ;
 Mair wo dreit nevir woman one !
 O langsum lyfe, and þow war gone,
 Than sould I mwrne no moir ! ’ 15

As rid gold wyir schynit hir hair ;
 And all in grene þe May scho glaid.
 Ane bent bow in hir hand scho bair ;
 Vndir hir belt war arrowis braid.
 I followit on þat fre,
 That semelie wes to se :
 Withe still mwrning hir mone scho maid ;
 That bird vndir a bank scho baid,
 And lenyt hir to ane tre. 20
 25

‘Wanweird,’ scho said, ‘quhat haue I wrocht,
That on me kythit hes all þis cair ?
Trew lufe, so deir I haue þe bocht !
Certis so sall I do na mair :

5 Sen þat I go begyld
 With ane þat faythe hes fyld,
That garris me oft syis sicht full sair,
And walk amang þe holtis hair
 Within þe woddis wyld.

10 ‘This grit disaise for luif I dre—
Thair is no toung can tell þe wo ;
I luif þe lufe, þat luifis not me ;
I may not mend, bot mwrning mo,
 Quhill god send Sum Remeid,
15 Throw destany or deid :
I am his freind, and he my fo.
My sweit, allace ! quhy dois he so ?
 I wrocht him neuer na feid.

p. 303.

20 ‘Withoutin feyid I wes his freind,
In word and wark, grit god it wait !
Quhair he wes placit, þair list I leynd,
Doand him seruice ayr and late.
 He kepand eftir syne
 Till his honour and myne :
25 But now he gais ane vþir gait ;
And hes no E to my estait ;
 Quhilk dois me all þis pyne.

‘It dois me pyne þat I may prufe,
That makis me þus murning mo :

My lufe he luifis ane uther lufe :
 Allace, sweithart, quhy dois he so ?
 Quhy sould he me forsaik ?
 Have mercye on his maik !
 Thairfoir my hart will birst in two ;
 And þis, walking with da and ro,
 My leif now heir I taik.'

5

Than wepit scho, lustie in weyd,
 And on hir wayis can Scho went.
 In hy eftir þat heynd I ȝeid,
 And in my armes could hir hynt ;
 And said, ' fair lady at þis tyd,
 With leif ȝe man abyd ;
 And tell me quho ȝow hidder sent ?
 Or quhy ȝe beir ȝour bow so bent
 To sla our deir of pryd ?'

10

'In waithman weid sen I ȝow find
 In þis wod, walkand ȝour alone,
 ȝour mylk quhyt handis we sall bind
 Quhill þat þe blude birst fra þe bone ;
 Chargeand ȝow to Preisoun,
 To þe kingis deip dwngoun.
 Thay may ken be ȝour fedderit flane
 ȝe haue [bene] mony beistis bane,
 Vpone þir bentis broun.'

20

15

25

That fre anserit with fair afeir,
 And said, ' Schir, mercy for ȝour mycht !
 Þis man I bow and arrowis beir,
 Becaus I am ane baneist weycht :

So will I be full lang.
For godis luif lat me gang;
And heir to ȝow my treuth I plycht,
That I sall, nowder day nor nyght,
5 No wyld beist wait with wrang!

‘Thocht I walk in þis forest fre,
Withe bow, and eik with fedderit flane,
It is weill mair þan dayis þre
And meit or drink ȝit saw I nane.

10 Thocht I had neuer sic neid
My selffe to wyn my breid,
ȝour deir may walk, *schir*, þair alane:
ȝit wes never na beistis bane;
I may not se þame bleid.

15 ‘Sen þat I neuer did ȝow ill,
It wer no skill ȝe did me skaith.
ȝour deir may walk quhair euir þai will:
I wyn my meit [be] na sic waithe.

20 I do bot litill wrang,
Bot gif I flowris fang.
Giff þat ȝe trow not in my aythe,
Tak heir my bow and arrowis bayth,
And lat my awin selffe gang.’

25 ‘I say ȝour bow and arrowis bricht!
I bid not haue þame, be sanct bryd.
Bot ȝe man rest with me all nyght,
All nakit sleipand be my syd.’

‘I will not do þat syn,
Leif ȝow, þis warld to wyn!’

‘*þe ar so haill of hew and hyd,
Luif hes me fangit in to þis tyd;
I may not fra ȝow twyn.*’

Than lukit Scho to me, and lewch;
And said, ‘sic luf I rid ȝow layne; 5
Albeid ȝe mak it never sa tewch,
To me ȝour labour is in vane:
Wer I out of ȝour sycht,
The space of halfe a nycht,
Suppois ȝe saw me never agane—
Luif hes ȝow streinȝet with little pane; 10
Thairto my treuthe I plycht.’

I said, ‘my sueit, forsuythe I sall
For ever luif ȝow, and no mo;
Thocht vþeris luif and leif with all, 15
Maist certanlie I do not so.

I do ȝow rew luif hecht,
Be all þe bewis bricht!
ȝe ar so fair, be not my fo:
ȝe sall have syn and ȝe me slo 20
Thus þrow ane suddan sycht.’

‘That I ȝow sla, þat god forscheild!
Quhat haue I done, or said, ȝow till?
I wes not wont wappynis to weild;
Bot am ane woman, gif ȝe will, 25
That suirlie feiris ȝow,
And ȝe not me, I trow.
For god, *schir*, tak in none ill:
Sall never berne ga breif þe bill
At bidding me to bow. 30

‘ In to þis wod ay walk I sall,
Ledand my lyfe as woful weycht :
Heir I forsaik bayth bour and hall,
And all þir bigingis þat ar brycht :
5
My bed is maid full cauld,
Withe beistis bryme and bauld—
That garris me say, bayth day and nycht,
Allace, þat euer þe toung sould hecht
That hart þocht not to hauld ! ’

10 Thir wordis out throw my hairt so went
That neir I wepit for hir wo.
And þairto wald I not consent,
And said þat it sould not be so.

15 In to my armes swythe
Embrasit I þat blythe,
Sayand, ‘ sweit hairt, of harmes ho !
Found sall I neuer þis forrest fro,
Quhill ȝe me confort kyth.’

20 Than knelit I befoir þat cleir,
And meiklie could hir mercye craiff ;
That semlie þan, with sobir cheir,
Me of hir gudlynes forgaif.

25 It wes no neid, I wys,
To bid us vþer kys ;
Thair mycht no hairtis mair Joy resaif,
Nor aþer could of vþer haif :
This brocht wer we to blys.

II.

CHEPMAN & MYLLAR'S PRINTS (1508).

(Adv. Lib., Edin.)

[The complete text of this tract is extant in the Asloan MS. Its full title is “*þe wertuis of nobilnes and portratourþ thairof &c., callit þe Portuus and matynnis of þe samyn.*” Only the three last leaves of the black-letter copy have been preserved. They are here reprinted, together with the opening passage from the Asloan version, as given in Laing’s reproduction of the Chepman and Myllar Collection (see Introduction).]

XVI.

THE PORTUUS OF NOBILNES

I NOBILNES, Lady of weile willing, qwene of
 wisdome and princes of hie doyng: To all þam
 þat has will and corage of worthines pece and greting,
 to ȝow be þir presentis to make knawin þat, to remove
 and draw out þe wikit rutis of wrang and ewill deidis 5
 That welany or carlichnes has wndirtakin to ground
 & stable in noble hert, euery man þat will be maid
 parfyte Say and reid contynually his matynnis &
 houris on þis porteus. I may complene sorowe &
 bevale mony men that in all thingis has countirfeit 10
 myne estait, and, setting werteu at nocht, has takin

my name, levynge all gud deidis according þairto, misfassonit & degradit þaimself, Inclinand þair hertis to vicious and ewill sayng and ewill doyng. Bot neuirþeles quha þat will haf forgifnes and remit of all his
5 trespassis saye dayly his matynnis and houris oñ þis portuos. Quha þat is of ane noble & gud man þe aire and successour suld noct hauie þe proffet of his landis and gudis without þe perseute and following of werteu & gud deidis. For, gif he be nocth aire
10 and successour to his wertuis and worschipe, þe gudis of ane nother man ar vñperfytly in him, and sa he has forfalt and tynt all loving & honour quhen him self is þe myrrour & example of velany. Neuirþeles, quha þat is accusable of þar misdeidis and dampnable vycis
15 say daly þar houris and matinnis on þis portuos. O noble man, for to wnderstand how nobillis ar maid perfyte, Thar is xij wertuis behuffull And þat schawis werray nobilite: herfor he þat will be ane werray noble stable & rute in his hert thir xij wertuis and exerce
20 þaim daly, sayng his matinis and howris on þis porteus as followis.

[The tract then proceeds to each virtue in order, thus: (1) *Faith*, (2) *Lawte or treuth*, (3) *Honour*, (4) *Ressoun*, (5) *Worthynes*, (6) *Luf*, (7) *Curtasy*, (8) *Deligence*.]

The hert set in nobilnes and desirand hie honour Fol. 1 a. sulde despise all filth and unhesti, for he desprisis his nobilnes that takis keip and tent to othir menis guyding and kepis noght hym selue clene: he than
30 suld nothir say nor do thing that war to discomende,

nor that myght empair or skaith ane othir man, nor
 þat myght mynise his awne lofe and honour, gif he
 avisit, thoght, and lukit weill to hym selue þat takis
 tent & keip to all othir men: foul speking and
 mekill myssaing or flityng or ane dishonest deuise to 5
 the man that is sene and behaldyn be mony men for
 honeste is requirit to keip in saif gard thame that
 takis compt and keip of othir mennis guyding. O
 nobill man be clenelines of person, plesand & fair
 hauyng, thay keip tham fra filth þat takis keip to 10
 all othir men.

The tent vertu in ane nobill man is larges.

Larges in all caice is sa curtase and avenand that
 it plesis to itself and proffittis all otheris for it; is
 the reut of honour, quhairof the ane wynnis profit, 15
 the othir mereite. It proffitis þe takar and delitis
 the giffer, And amendis and settis thame baith in
 right: thair is na thing tynt þat larges dispendis, for
 he dispendis all his gudis be wisedom. And to larges
 all way gudis cummis and aboundis; bot þe prodigal 20
 man, spendand without mesure & prouision, waistis
 and destroyis larges than, þat profitis and ekis hym
 self and plesis and contentis all otheris, as þe techer
 of all vertuis in this warlde. The reward takin oblisis
 the taker and acquitis þe giffer of his gret bounte. 25
 Thing thairfor giffin is bettir than all the laif, for
 gudis hid reportis bot litill thanke, ioy, or pleseir.
 And auarice is waryit & haldyn abhominable, be
 sa mekill þat scho closis hir hand and giffis to na
 man. And it cummis oftymes to þe auaricius that 30

ane othir spendis and puttis to the wynd þe gudis
that he gaderit with gret trouble and pane. And,
gif thair cumis to hym wexation, werre, or trouble,
thar is na man þat comptis or settis therby, supposis
5 it confund hym; bot larges gettis all tyme frendis
and help, þat is the techar of all vertu in this warlde.
Heirfor ane fre liberal hert, quharin nobilnes inhabitis,
sulde noght be scars & haldand, bot blithar and
mair iocund to gif than to tak, for larges releuis and
10 succuris a man, And scarsnes interditis nobilite: gud Fol. 2 a.
deid is sic that g[od] will þat it be reuardit. Heirfor
be larges the gud departis cummis again. Gud deid
tinis neuer itself in na tyme, bot sa mekill as it dois
redoundis agan to his maistir; for larges beris þe
15 standard vpon all rentis, that is the techar of all
vertues in this warlde. O nobill man, þe riche man
þat lattis honour for expensis, gudis faillies hym &
all schift in hym confoundis. Be larges the hertis
of men ar sene and vnderstande, þat is þe techer of
20 all vertuis in this warld.

The leuynt vertu in nobill man is sobirnes.

Qwhen gud desire that intendis to ascend and cum
to hyght puttis the thought to cum to honour, than
sulde ane man haulde and reul hym sobirly, and
25 eschev distemperance of wyne & heit that turnys
gud avise in foly, greuis strenth, dois wrang, and
hurtis þe natur, troublis the peace, movis discord,
and levis all thing vnperfite. Bot quhay þat will
draw sobirnes to hym, scho is helplie, of litill applesit,
30 help of the wittis, wache to hele, keper of þe body,

and contynewal lynthare of the lif; for to excesse
 thair may neuir cum gud nor profit, nor body nor
 lif is neuir the bettir. And sa it tynis all maner
 continence, voce, aynd, lythenes, and coloure. A
 gluton all way has sum seiknes or sorow; he is 5
 heuy, fat, and foule; his lif schortis & his ded
 approchis. Thair is na man þat beualis or menys
 a man, gif he dravis him noght to sobirnes as scho
 þat all men plesis, help of the wittis, wache of þe hele,
 keper of the body, and lynthar of the lif. And he 10
 that can reule his mouth that is vschare to þe hert,
 how sulde he cum to knawlege to haue guyding of
 gret thingis: glutony all way leuys hie honour &
 graithis allanerly dede to hym self: ane ful wame
 is neuer at eas bot slepand, for othir thingis he never 15
 thinkis, dois, nor dremis: bot sobirnes gyffis all thingis
 in sufficience. And to al thinge that vertu is, for
 scho is help of þe wittis, wach to þe hele, kepar of þe
 body, & lynther of the life.

The xii vertu in ane nobil man is perseuerance.

20

O excellent hie & godly vertu, myghty quene &
 lady perseuerance, þat makis perfit, fulfillis, & endis
 all thingis: for quhay þat kepis thy faithfull & trew
 techinge fyndis without stop þe way of louynge,
 peas, & sufficience: thow oure cummis all thing be 25
 thy secure constance, that tiris neuer to suffre. Thou
 our cummis wanhap þat passis fortune; & in all placis
 scho gyffis to þe victory. Than be resone thou gettis
 the crowne quhen all vertuis gyffis to þe ouirhand &
 be thy gidynge cumis to hie louing. Thay sulde weil 30

adoure þe as lady maistres, þe patronē, sen þe end
makis al thinge to be louit. Thou art scho þat
examinis al hertis, &, as þe goulde, chesis out þe fynit
hertis in treuth & leaute be thy humyl sufferance.
5 And quhay þat to þe assuris & deliuering him selfe,
Thou rassis him quhen he is to fall, And giffis him
sustenance & confort: bot þe febil hert castyn in
variance spillis & tynis in schort space all þat it
dois; invy brekis sic folkis; thay want vertu in defalt
10 of fathe; tyris thame, & honour habandonis thame;
thay are punist. Lady, god thank þe, for gude men
has gud þat to gude attendis. And al noblys þat
seikis to hie worschip gife thay be wise & will awowe
to serue þe, sen þe ende makis al warkis to be louit,
15 he dois na thing þat begynnis & endis noght, And
þat in his warkis inclynis him to variance. Quhen
þe wark is hie, worthy, & louable, gif þe vndirtaking
turn not to perfeit end, his labour passis as at noght Fol. 3 a.
A[nd re]manys out of remembrance, & þat is atoure
20 mesure, repreif, & shame, for thair a man tynis his
name & his science, & his gudis incontinent ar tynt
& gais to noght. Bot quhay that with right ordanys
& auisis his doingis & to a perfit end in treuth & laute
perfurnysis tham his gudis, than makis tham to be
25 amendit & ekit. And thay þat incontynent and haisty
yeildis tham to fortune, þat is to aduersite, may
fur[th]with disauow nobilnes, sen þe end in all thingis
makis the warkis to be louit. O nobil man, thay are
noblis that dispensis thair body & gudis in treuth &
30 laute, & defendis thair lorde, noght lousande þe right
knot of thair faith, sen the end makis all warkis
to be louit.

Nobles report your matynis in this buke,
And wysely luk ye be not contrefeit,
Nor to retrete, sen leaute seikis na nuke,
And, god forsuke, breuily for to treit
All that fals ar and noblis contrefeit.

5

Heir endis the porteous of noblenes, translatit out
of [fr]anche in scottis be Maistir Androw Cadiou;
Impren[ti]t in þe southt gait of Edinburgh be Walter
Chepmān [&] Androw Millar, the xx. dai of aperile
the yhere of god [M]CCCCC & viii yheris.

10

III.

FROM INDIVIDUAL MSS. AND EARLY
PRINTED BOOKS.

XVII.

SIR GILBERT HAY
(1456).

[“Gilbert of the Haye,” knight, “maister in arte and bachilere in decreis,” had gone to France soon after 1419, and had in due time become chamberlain to Charles VII. He was back in Scotland in 1456, when we find him residing with William Sinclair, Earl of Orkney and Caithness, in his castle at Roslin. There he wrote, at his host’s request, his three translations: (i) *The Buke of Armys*, otherwise known as *The Buke of Bataillis* (from the *Arbre de Batailles* of Honoré Bonet, Prior of Salon in Provence), (ii) *The Buke of the Order of Knichthede* (from the anonymous *Livre de l’Ordre de Chevalerie*), and (iii) *The Buke of the Governaunce of Princes*, based on the pseudo-Aristotelian *Secreta Secretorum*. These works are preserved in the unique Abbotsford MS. They are all in the same hand; and they follow each other in the above order, without any break in the MS. Hay states, in his “Prologus in brevibus” to the first, that he performed (or perhaps began) his task in 1456. The texts are the oldest known specimens of prose in literary Middle Scots.

The first extract (a) is from the *Buke of Armys* (fol. 22. b). The complete text has been edited for the Scottish Text Society by Mr J. H. Stevenson (1901). The second (b) is the “first chapter” of the *Buke of the Order of Knichthede*. The entire work was printed in 1847 for the Abbotsford Club, with a Preface by Beriah Botfield; a new edition is promised by the Scottish Text Society. Hay’s version of the *Livre de l’Ordre de Chevalerie* is at least ten years earlier than Caxton’s independent translation. Both extracts have been taken from the original MS., by kind permission of Mrs Maxwell Scott.]

(a) UNIVERSAL PEACE NOT POSSIBLE.

Fol. 22. b.

HERE spekis the autour of the tothir questiou[n], quhethir it be possible thing þat this wReminder word: world be in pes but weris and bataill. And first I say nay; and the cauſ is For be all clerkis of naturale philosophy þat it is impossible þat the hevin be still, bot moving, as we se þat dayly it movis fra the orient to the occident, and fra the occident to the orient agayne, and sa furth. Bot the thingis þat ar corporale in this erde steris nocht na movis nocht with the moving of it, þat men may persauie; bot 10 ȝit haue thai othir naturale movementis, as clerkis kennis. And neuirtheles all thir erdly thingis þat nature here has maid ar gouernyt and sterit be the hevin and the corps celestialis. For men seis evidently þat the influence of the hevin gerris all 15 thingis in erde tak grouth and encrescement, and gevis thame thair condicounis and thair propereteis of nature; as wele vndirstandard men may se be the mone. quhen it is full all thingis þat ar in erde, þat ar gouernyt be wak or moystnes, ar mare 20 forssy and vigorous na quhen it is wane, as is the fillyng and flowing of the see, the flesch of man & beste, and thair blude, the grouth of treis and herbis. And specialy themannis harnis is full in the full mone and at the full see, and wanis as the 25 see; and mony othir meruaillouſ thingis quha coud tak tent, as sais the wyſ philosophour Areſtoteſil, *Necesse est hunc vero mundum inferiorem lat[i]onibus superioribus esse contiguum, vt inde tota virtus eius*

gubernetur, that is to say, þat it is necessair thing
þat this law warld þat we ar in be touchand next to
the speris of the hevin, sa þat throu thame all the
verteue of this nethir warld be gouernyt. And thus is
5 it veray suthe than þat all the vertew þat the erdry
thingis takis thai tak fra the hevin and fra the said
disposiciooun of the sternis and the planetis. And we
se clerely þat the naturis of the sternis and planetis
ar contrary. For we se þat ane is calde, ane othir is
10 hate; ane is wete, ane othir is dry; Ane is engenerand
lufe, ane othir haterent; ane were, & ane othir pes;
ane luxurius, ane othir chaste; the tane is sangwyne,
the tothir is melancolius. Than is it force and
necessitee þat the corpȝ þat ar maid and engendrit
15 be thir naturis be participant of the nature of thair
gouernouris and makaris, and of the partis þat thai
ar maid of. For the hevynnis be thair instrumentis
subordinatis sendis thair constellacionis and influencis
in the materis þat thir erdry thingis ar compound of,
20 and makis the samyn kynde of qualitee þat is in
thame into the next be thame engendrit be vertu of
the four first qualiteis, that is, hate and calde, moyst
and dry; the quhilkis four qualiteis makis all the
defference and diuersitee of all erdry complexioun of
25 creaturis. And thus may ȝe tak manifest knawlage
of the hevynly gouernaunce anent all erdry creaturis.
For men seis oft tymes that syndry citeis had had
grete lufe togedir, nocht for na gude dede na gude
causȝ that euer ane of thame did till othir, bot anirly
30 of lufe naturale. And ryght sa sall men fynd twa
othir citeis, the quhilkis sen thair first fundacioun
has euir hatit the tane the tothir but ony causȝ þat

euir was maid betuix thame. Alssua of twa personis,
as men may daily se, þat neuir ane saw ane othir
before na neuir did a gude dede ane till ane othir,
and ȝit will thai lufe as brethir togidir. And rycht sa
othir twa þat had neuir sene the tane the tothir, na 5
done displesaunce ane till ane othir, ȝit soll neuir
fauour be betuene thair hertis at the first sicht. And
sum lufis, and sawe neuir bot herd speke of ane
othir. And in the samyn wiſ cummys haterent.
Allsua, lat a man se twa knyghtis cum in bataill place 10
enarmyt to fecht in lisſ, and na man kennis thame,
ȝit soll a mannis hert be mare enclynit to mare
honour to the tane na to the tothir. And than quhyne
cumis this, I pray the redare tell me, bot anirly for
the cauſ before namyt? For traist wele nature 15
drawis lufe be the lyke cauſ and complexioun.
For like lufis lyke, and lyke drawis to like, and lyke
joyis with the lyke: *Quia similis similem sibi querit*
et omne simile applaudit de suo simili. Alssua, I
pray the, tell me quhyne come the bataill betuix 20
Jacob and Esau in thair moderis wame. þat is grete
meruaille how the barnis þat ȝit was vnborne suld
mak a bataill. For trewly I walde wele vndirstand
the resoun quhy. For, as sais the philosophour, the
cauſ cummys of the hevinly influence and constella- 25
cionis, as said is before. Bot as to goddis jugement,
na man can ansuere þat is in this mortall warlde,
bot gif it be be ymaginacioun or figuris. Bot as to
the philosophour, his opynioun is maist lyke be resoun
to be suthe, *that sik thing cummys of the planetis and* 30
of dispositioun of the hevynnis, and of thair constella-
cioniounis and influencis, as said is. For we fynd

naturaly þat all thing þat takis nature in the warlde
has be his nature to resist to his contraire, his condiciooun naturale, As we se þat the fyre has a condiciooun naturale, þat it resistis to the fyre þat is his
5 contraire. And alssua we se þat the wylde bestis takis naturale fede and haterent ilkane to othir: as supposþ a hund saw neuir a wolf before, incontynent þat he se him, he is iny whole mortall till him. And ryght sa in mony othir kynde, of bathe beste, foule,
10 and fisch, þat incontynent þat the tane se the tothir, he settis to sla him furthwith—the quhilk condiciooun cummys to thame of naturall inclinacioun gevin to thame, as before said is, of contrarius naturis repugnant in thame naturally. And tharfore now spere I
15 at the redare, sen naturaly thir vnresonable bestis has sik contrarietee amang thame, gif þat the man þat has wit and resoun, knaulage and discreciooun, and is the maist noble creature þat euer god maid in erde, gif man suld haue this rebellioun and contrariee,
20 ane aganis ane othir, quhen thai ar of diuers complexiounis. For gif thare war twa lordis in a grete citee, and the tane lufit justice & the tothir pillerye and ref, vsure, and symony; and thai war of diuers complexiounis, the tane lufis the marchandis
25 and labouraris, and the tothir rybauldis and hasardouris; the tane delytis him in all pes, the tothir all in were; the tane lufis the king of Fraunce, and the tothir the king of Ingland. And, gif thai be in a hous togodir, the tane delytis to rys tymely, the
30 tothir to slepe lang; the tane to ete airly, the tothir to fast lang; the tane is a grete tratlar, the tothir a still herkenare; the tane lufis quhite wyne, the tothir

Fol. 23. b. rede; the tane lufis soddyn, the tothir rost. Be the quhilk contrarieteis of nature it is meruaill þat amang mankynde here suld be concorde. For thare is a decretale in the lawis canoun, the quhilk sais, þat als mony men als mony diuersþ willis is in this 5 warld. And tharfore is it said that in Rome mycht neuir be wele twa kingis. For grete meruaill war þat ony fremmyt men mycht thole twa kingis ilkane apon othir, quhen the twa propre brethir þat lay bathe in a wambe, bathe Remy and Romelus, mycht 10 nocht accord togedir, bot the tane slew the tothir. Bot, this nocht gaynstandand, I say nocht na god, quhen he will, may mak pes and concorde amang all men in erde, and ger ilkane lufe othir: *Quia ipse inhabitare facit vnanimes in domo.* For, quhen he will, 15 he may mak all men wiþ and paysible. And the clerk sais, *quod sapiens dominabitur astris,* The wyþ man is lord of the sternis. For it is vnderstandin þat throu the naturale inclinacioun and carnale condicioun man takis contrarius querelis be thair 20 complexioun. Bot be the vertu of hevinly influence of wisdome he takis temperaunce and gude inclynacioun. Be the first he makis weris & discordis, and be the secound he makis pes and concorde, and gouernis in justice & resoun. And be that he may 25 be lorde of the planetis & of contrarius condicioun. Bot thare is a decree þat sais thare is bot few wiþ men in this warld, bot thare is mony fulis. And, als Salamone sais, *Stultorum infinitus est numerus.* And tharfore, as we haue spokyn of before in the 30 tothir party of this buke, mony of the weris that was in the begynnyng of the creacioun of the foure

grete realmes was movit of curage of nature and of complexioun of the constellaciounis of the hevinly influencis be men that war symple and nocth witty of perpetuale thingis, na had na knaulage of the hevin,
5 bot did eftir the prouocacioun of nature and be the fleschly appetite quhilk was bot bestly. Thai movit bataill and weris, pressand quha mycht be lord, nocth rekkand na comptand on quhat title of rycht, bot on force; and sa mony sensyne has mayntenyt sik rycht
10 of conquest ay furth. And forthy I will nocth say bot quhilum thare is ryctwif weris amang wiſ men, to manetene the querelis of thair fore elderis and ancestris. And that may be be gude resoun ffor quhy thai weris þat was maid & thai bataillis in the first
15 tyme has haldin kingis and princis & lordis in thair lordschippis and realmes quhill now, thai þat wate nocth quhethir thair first querele was ryctwif or nocth, ffor thai may haue na knaulage now tharof. And tharfore supposþ þat thai first lordis conquest
20 and held the landis apon lytill evin and small title of rycht in thai tymes. Thay þat cummys now eftir thame has gude cauſ and resoun to defend and kepe thair possessioun þat is of sa lang tyme bygane prescriuit & passit prescripcion. And tharfore sik
25 men may leuefully and laufully mak were, gif thay be inuadit, and thair ancien possessiounis wrangwsly occupyit. For sik lordis and peple wate nocth ellis bot of gude rycht. And alssua þat thai & thaire forebearis has of sa lang tyme before gouernyt, defendant,
30 and labourit thai landis, and put to proufft in lufe, law, & leautee, þat mekle resoun war þat quod occupanti concedatur.

(b) THE KNIGHT AND THE BACHELOR.

Fol. 85. b. THE autoure of this buke rehersis how it befell in a contree, quhare a worthy, wyls, anciene knyght, þat lang tyme had bene in the exercisioun of honourable weris, the quhilke be the noblesþ and the force of his noble and hie curage throu grete wiþdome and hye 5 gouernaunce had auenturit his persone to pursue and manetene justis, tourneymentis, and weris, and throu his gude fortune and prowesþ had opteynit grete honour and glore and victoriis loving: And efter all this, as courþs of nature gevis till all mankynde and 10 oþhir creaturis þat in this erde lyf beris, he, consider- and þat this lyf mycht noct langsumly endure, bot it behovit nedely tak ane end, for to make gude end and conclusioun to godwart, and to lyve out of the sicht of tribulacioun and vexacioun of the warld, and 15 to be at his deuocioun in contemplacioun of his creatour: For he sawe þat god had gevin him, largely of his grace, sufficiandly of warldly honoure and glore, and þat nature in him was sa faillid throu febilnesþ þat he had nouther force, na vertu, na 20 powere to welde armes as he was wount, and had deuisit and departit his landis, gudis, and heritagis till his barnis, and ordanyt for all his thingis fynablye, and chesit to mak his habitacioun in a thik wod of a wildernesþ, in a faire haulch inclosit within wateris 25 and grete treis, bathe of fruytis of diuersþ naturis and of herbes, sa þat he was content to flee the sycht and the repaire of the warld: Sa þat nane that had sene him sa worthily, honestly, and honour-

ably had euir hidertillis manetenyt sa worthy and
hye ordere in all worschip, but lak or dishonestee
of his cors, suld se him in his failit elde, for fault
of power of naturale strenthe in syk febilnesß þat
5 he mycht noct our him self to gouerne his persone
in syk worschip of honestee as he was wount, þat
filth of elde schamyt him noct, quhill he had ȝeldit
to god and nature his naturale dewiteis: And als
þat the vexacioun of the warld gert him noct abstrak:
10 his inclinacioun of contemplacioun and deuocioun
fra the contynuale remembraunce þat he was deter-
mynit in his hert to have of the gloriouß passioun of
Crist, the quhilk he traistit suld be a targe betuix
him and the inymp of mankynde in the day of the
15 dredefull jugement, to sauf him fra the terrible paynis
of hell. And as he was walkand a day in ane herbare
allane in his deuocioun in a thik busk of the wod,
quhare thare was a grete tree in the myddis chargit
full of fair fruytis in the sesoun, the quhilkis he gaderit
20 and held to refresche him with be tymes: And in
that herbar, vndir the said fruyte tree, thare was a
faire well of watir of noble nature, quhilk in diuerß
stryndis past throu the herber till othir gardynniss
and preaux till watere thame in somere for mare
25 gudely growthe; in the quhilk herbare the noble
knyc̄ht was custumyt to mak his dayly repaire, and
thare in his contemplacioun he maid his secrete
orisoun, ȝeldand gracis and lovingis to almychty god,
the makare of the mekle honour and worschip þat he
30 had grantit him in this warld, euirmare day of his
lyf to contynew in sik deuocioun and contemplacioun
perpetually. And sa befell þat in the samyn tyme

Fol. 86. b.

befell a grete stormy wynter, in the quhilke a worthy king had sett and ordanyt a grete assemblee of lordis and knyghtis and worthy men for hie grete and honourable actis to be done, in the quhilke mony 3ong bacheler squieris proposit thame to be maid 5 knyghtis of that worthy kingis hand: and sa befell þat ane of the lordis sonis of that contree, quhilke had sett his entent and purpos to tak the ordre of knychthede at the said assemblee; and as it hapnyt him to pas throu that contree quhare the noble 10 anciene knyght had maid his habitacioun. And forthy þat the said squier quhilke was ferr trauailit for irknes of trauale and waking to cum to the semble, he slepit apon his palfray and wauerit fra his folk out of the hye way, sa þat he become properly in the samyn 15 forest and wildernesþ quhare the knyght was induelland; and to the samyn fontayn in the herbere thare quhare the knyght was at his contemplacioun, in the samyn tyme come [the palfray] thare to drink at the well. And alssone as þat the knyght sawe in syk a kynde 20 sik ane honourable man, he left his contemplacioun and tuke out a buke of his bosum and began to rede. And sone quhen the pallefray put doun his hede in the well for to drynk, the squier began to wakyn of his slepe, and wist noct quhare he was becummyn; 25 and than raifþ vp the worthy anciene knyght and come till him to spere of his effere; the quhilke quhen the 3ong squier saw sa hare and alde, with a lang berde and langar syde hyngand hare quhite as the snawe, with a syde goune alde and bare of wolle and euill 30 farand, with mony holis ryvin and rent for grete age of wering; and for the grete waking and deuocioun

and penitence þat he had tane till him in that desert,
and the greeting þat he maid for his trespasses of
ȝouthede, he was worthin ryght lene, pale, and wan,
with heuy chere and holl eyne, sa þat be semblance
5 his behalding was lyke to be as of a haly man and
of godly lyf. Sa þat grete meruail had thai ilkane
of othir. For sen the knyght hed left the warld to
duell thare in that desert he had nocth sene na man
in all that tyme. And the ȝong squyer had mare
10 grete meruail how he was hapnyt thare, and of the
grete meruailous maner of the worthy man, quhilk be
his feris and port semyt till have bene a man of grete
valoure. And with that he lichtit doun of his palle-
fray and salust the noble knyght, quhilk ȝeldit him
15 agayne his reuerence, and ressauit him graciously,
and gert him sytt doun in the herber and reyne his
horfs and rest him, and lang tyme beheld him in
the visage, to se gif he wold aucht say. Bot the
squier, quhylk meruailit mekle of the efferis of the
20 knyght for the grete worthynes þat him thocht ap-
perit in his visage and maneris, he deferrit till him
to moue first speche, as to do him reuerence for
honour and age. And thus the worthy knyght spak
first, sayand, ‘Faire frende, quhat is the caus of ȝoure
25 cummyng here in this wildernes? And fra quhyn ar
ȝe cummyn? and quhare wald ȝe be?’ And than
ansuerd the ȝong bachelere, sayand, ‘Certes schir,
thare is a grete renoune gangand in ferr contreis of
a grete assemblee and ryght honourable that suld be
30 maid in this land be ane of the maist worthy
kingis þat is in the warld, quhare grete multitude
of honourable and worthy men suld assemble for

honourable actes to be done; and thare suld the said king mak mony new knychtis, be caus β t he him self has entencioun to be maid knycht thare in the samyn tyme: and thus, for honour of the worthy prince and of his new knychthede, I and 5 otheris drawis togedir to se thai honourable actis, and, god willand, to be maid knycht of his hand thare. And be caus β t I tuke grete journeis be the way cummand, my pallefray, throu his soft passing, gave me curage to slepe as man fordouerit, 10 and sa bade behynd my company, and wanderit sa in this wildernes β s, vnwittand quhare, quhill my hors in this haulch heldit to drynk.' 'Than ar β e,' said the worthy knycht, 'rycht welcum here.' Bot quhen the noble worthy man herd him speke of the hye 15 and noble order of knychthede and of the propereteis β t till it appertenis, he gave a sare sob *with* a grete siche β t vnes β mycht he speke lang tyme eftir, Rememberand of the grete honour β t he had bene in manetenand the saide ordre of sa lang tyme. And 20 quhen the squyer saw him fall in syk a thocht, be manere of ane ecstasy, he sperit at him quhat movit him to mus β sa mekle on his wordis. And than the worthy anciene knycht ansuerd him, sayand β t his thocht was on the hye and worthy ordre of knycht- 25 hede β t he had spokin of, and on the grete charge β t a knycht vndirgais quhen he vndirtakis that noble and worschipfull ordre of knychthede. And than said the said squier, β t, gif he coud oucht teche him of the poyntis β t mycht pertene to the 30 said order, for the honour and reuerence of god β t he wald teche him. And *with* that the said knycht

blenkit vp, sayand, ‘O faire sone, how art thou sa bald to sett the to tak that forenamyt order bot first thou knew the poyntis belangand the gouernaunce and manetenaunce of it, and the maner how it suld be
5 kepit, gouernyt, and manetenyt in honour and worship, as efferis estir the ordinaunce of god? For thare suld nane be sa hardy to tak that hye honourable ordre, bot he war first worthy be the sicht of a prince tharetill. And syne þat coud the poyntis and
10 the articlis þat to the said ordre appertenis, and to knaw bathe the meritis and the prowesſ of the ordre, and rycht sa the defaultis þat a knycht may mak till his ordre; na thare suld na knycht mak ane othir, bot first he him self coud thai poyntis, techingis, and
15 documentis, to teche thame to the vassall or bachelere þat he thocht to mak a knycht of. For he is mysordanyt and vnworthy knycht þat makis knychtis, nocht knawand the propereteis of the said ordre, to teche to thame þat he gevis the ordre till the custumys
20 and documentis þat till it appertenis.’ And than said the sqyuer: ‘faire fadir, sen it is sa þat, as I traist, ȝe knew the propereteis and custumes of the said ordre, þat ȝe wald of ȝour gudelynnes teche me and informe of the documentis and propereteis be-
25 langand to the said ordre of knychthede. For I haue gude hope in god þat for the traist þat I haue thareto I sulde lere besily and wele all the perfectionoun of the said ordre.’ And than ansuerd the knycht say-
and: ‘Faire sone, sen it is sa þat thou has sa gude
30 will to lere the reuglis and the documentis belangand the said ordre, I sall len the a lytill buke, quhare in all the reuglis and the ordynaunce of all the poyntis

and documentis þat pertenis to the said ordre ar
writtin; in the quhilk buke I rede wele oft, and takis
consolacioun of the mekle honour, worschippis, and
worthynes þat to the said ordre appertenis, and of
the grete grace þat god has gevin me in this erde 5
to be sa happy till haue gouernyt sa, but lak, the
said ordre, þat all my grace and gude auenture
throw it I had, and ryght sa I honourit it, and did
all my power to manetene it and kepe it in worschip
but repruf. For ryght as knyght be his ordre takis 10
bathe of god & man honoure, worschip, and warldly
prouffit, ryght sa he is behaldyn till gouerne, kepe,
and manetene his ordre in all honoure, worschip,
and reuerence vndefoulit.' And than delyuerit the
knyght the buke to the bacheler: in the quhilk 15
quhen he had red a lytill space, he hevit vp his
handis to the hevyn, and lovit almychty god þat
had gevin him the grace to cum that way in the
tyme þat he was sa wele fortunyt to haue knaulage
of the poyntis, techingis, and properteis of the said 20
ordre and reuglis þat till it appertenit; 'the quhilk I
have lang tyme mekle desyrit to knawe.' And than
said the knyght: 'faire sone, thou soll tak this buke
with the to the court. For sen I am bathe alde
and wayke, and may nocht trauaill to schaw the 25
reuglis and documentis and propereteis of the said
ordre to thame þat desyris thame þat ar with the
king, thou soll geve the copy of this said buke till
all men þat desyris it; and thou soll hecht me, quhen
thou art doubbit knyght, thou soll cum this way 30
agayne this and tell me quhat knychtis salbe maid
thare, and all the maner of thair making, and how

the king and the new knyghtis takis in thank this
buke of the reuglis & documentis of the said ordre,
and quha askis the copy of it.' And thus tuke the
bachelor his leve at the knycht, and the knycht his
5 benedictioun, and sa lap on his horſ, and passit on
quhill he met with his menȝe; and sa to the kingis
palace, and did his deuoyr in gouernement of his
personē rycht worthily; and gave the copy till all
maner of noble man þat wald desyre till haue it:
10 the quhilk buke the king lovit mekle and prisit, and
all the lordis, and held it rycht dere.

XVIII.

JOHN OF IRELAND
(1490).

[The following extracts are taken from the unpublished MS. 18. 2. 8 in the Advocates' Library, labelled, on its modern binding, *Johannis de Irlandia Opera Theologica*. The MS. is more correctly described as a treatise on the political wisdom and rule of life necessary to a prince, specially written for the edification of the young James IV. John of Ireland had spent most of his life in France, where he had been confessor and counsellor to Louis XI., as he had been at an earlier period to James III., King of Scots. He was rector of Yarrow (*de L'orest*) when he completed his task at Edinburgh in 1490. The text is the earliest extant example of *original* literary prose in Scots.

The first extract (a) is the ninth chapter of the Seventh, and last, Book; and the second (b) is from the eighth chapter of the Second Book.]

(a) ON THE CHOICE OF COUNSELLORS; AND ON
THE PURPOSE OF THE BOOK.

Fol. 354 b.

IN this folowand cheptur I will mak epilogacioun in schort of mony thingis þat I haue writtin in þis last buk, and schaw how a king or prince suld haue him anens his counsall.

5

AND, Souuerane lorde, sene þi hieneſ is of tendir age, risand to strentch & wiſdome, I will in þis last cheptur geue part of doctrine how þi hieneſ suld proced in takin of counsal, and of quhat persounis; and quhat persounis þi hieneſ suld eschew to ask counsall fra; and quhow þou suld examyne þe counsal geven to þe; & quhen þou suld be wiſdome and prudence chang þi counsall. And as to þe fyrst,

Souuerane lord, þi hieneſ ſuld in all þi werkis and operaciounis ask at the hie god of wiſdome þat he will direk þe to wyrk in all thing eftir his plesaunce and will; for sua teichit tobias his sone.

Fol. 355 a.

5 And eftir þis þi hieneſ ſuld conſidir in þi ſelf quhat is maist expedient for þi persone, þi realme and pepil: and, in conſideratioune of þe thiŋis þat þi hieneſ pretendis, lat nocht crabitneſ, na cuuatifs, na hastines, na ſic paſſiounis haue dominacioun in
10 þi mynd or persoune, for thir thiŋis, as I haue ſaid befor, puttis impediſtment agane wiſdome & wertuous counſal. And quhen þi hieneſ has found be wyſ & ſad deliberatioun quhat thiŋ is best and maist conuenient in the mater þat proponis to do, þan
15 ſuld it be ſacretlie kepit in þi mynd, for, and it war tauld oftymes, þe entencioun and purpoſ of þe wiſ prince mycht be lichtlie brokin. And quhen a persoune reuelis his ſacret counſall to ane vthir, þan puttis he him in his danger of reueling of it. And
20 gif þou prayis him to hauld it ſacret, it war better þat þi ſelf held it ſacret; for it þat þi ſelf can nocht do, quhow ſuld þou traist in ane vthir persoune? And gif þou will alway ſpeke of that mater, þou may propone þe mater on ſic a maner to þi freind,
25 ſayand, ‘quhat think þe maist expedient, þat I haue wer or pes?’ or of ony ſic thiŋ þat þou propone to do: and quhat part þat þi counſalour anſueris, to ſpeir his reſoune and cauſ þarof, for, and þe king or prince ſchaw his mynd and purpoſ, he þat heris
30 him incontinent is abill for plesans of him to condiſcend to the ſammyn quheþir it be ryght or wrang. And als þe ſacret mynd and purpoſ of the king,

Fol. 355 b.

it is abill to be reuelit. And eftir þis þe prince sulde consider his frendis, and quhilk of þame lufis him best, & quha ar lelest, quha visest, and quha eldest and has maist experiens in gouernyng and in counsale. And at sic men suld the prince ask 5 counsal, as the mater requiris; *quia in senibus viget sapiencia et in longo tempore addicitur prudencia*, as sais noble philosophouris, and als the haly scriptur: and þus the counsalouris of the king and prince suld be trew, wiſs, and auld, for þai suld haue experiens in 10 the materis þat þai suld counsale of, for Salamone sais, *Ibi salus ubi consilia multa*. And the grete poet of grece, Omer, sais þat Vlixes þat had gret experiens was ane of þe wisest amang all þe grekis in the wynnynge of troie; Arrestotill and syn oras the 15 poet allegis omer in þat, and sais, *Dic michi, musa, virum capte post menia troie, qui mores hominum nouit cognovit et vrbes*. And þarfor, pocht aiax was mare of strenth and hardines, ȝit þe grekis preferrit Vlixes to him for his gret wiſdome and prudence; *Et dabant ei arma achillis*, as declaris ouid þe poet in maiore opere, quhar he inducis þe gret contencioune betuix aiax and vlices. Bot now wil I declare quhat personis þe prince suld nocth admyt to his counsal. In the fyrist, fulis and men of na knawlage suld 20 25 nocth be counsalouris to princis: þis is in the self manifest, for þai haue nowthir wiſdome na prudence: þe prince suld nocth thole flatterouris be of his counsale. Tule þe orator sais, *quod nulla capitalior pestis in amicitia quam adulacio*. And sa it is in counsall 30 þe flatterour schawis to þe prince na thing bot it þat may pleſ him: bot the haly and wyſ king,

sanct dauid þe prophet, askit at god counsalouris to argyne him and tell him the verite, and noct to flatter or dissaif him: *Corripiat me justus in misericordia; oleum autem peccatoris & adulacio non inpinguet capud meum.* Alsua, the noble king or prince suld noct tak his auld innemy þat is recounsalit to him of his tendyr and sacret counsale; for þar remanis ȝit ane euill rute in his mynd, and mony thingis that he dois to þe prince he dois be dissimulatioun, bot, and he 10 mycht se his tyme, the prince suld be war with him. The prince suld haue nane of his counsale þat ar sone chargit with aill or wyne; na to þame suld na sacret counsal be reuelit, for na sacret is keptit with þame, as Salamone sais; and it is manefest be ex-15 periens, and the counsale of þe prince suld be sacret. Alsua, the noble prince suld noct tak of his counsal þe personis þat counsalis him a thing sacretlie, and opinly þai counsale the contrar; for þir personis wsis nothir in wertu na verite. Alsua, the king suld 20 noct wse the counsale of synnaris and euill lyffaris or wykit men, for commonly þer personis ar full of fraude and decepcionioun, and sa is þar counsall: and of þe gud wertuis king sais þe prophet, *beatus vir qui non abiit in consilio impiorum.* And to þe thrid 25 punct, þe king and prince suld wislie examyne his counsale that is gevin to him. In the first, he suld consider gif werray treuth be said to him of the thing þat he desirit counsal of, for þe persoun þat desiris counsale suld propone his mater in write 30 without ony dissimulatioun or fictioun, and the gud counsalouris suld answer be verite. And eftir þis þe prince suld consider gif ressoune inclynis to vse

Fol. 356 b.

and do all thing þat is counsalit to him; And gif his power extendis þarto. And, gif þe counsale stand in diuisioun, þe prince suld consider quhat pairt haldis þai þat ar lelest, wisest, and of maist experiens. And he suld consider of quhilk counsale 5 is abill to folow maist surte, honour, & proffit, and with les perell or danger. And of all thir þe prince suld euir chusþ þe best, and principalie, gif he can, cum to þe end and perfectioun þarof; bot, and the prince se aperandlie þat þar is gret dout or perell in 10 þe mater, or þat he can nocht cum to þe end and perfectioun of þe wirk þat he proponis or þat þe counsale ordanis, or þat þar wauld folow mar lak or dampnage na proffit or honour, þan war bettir leif and nocht begin na to forthink gretlie eftirwert. 15 And þan war expedient and proffitable to chang þe counsal without ony lak or repruf; for quhen a man seis þat he can nocht cum to þe honour na proffit þat he pretendit, bot gret lak and skaith he wauld incur be werray necessite folowand þat purpose, 20 þan suld he chang his purpos *quia sapientis est mutare propositum.* Or, gif he knawis a gret error or deceiptioun in the counsale, þan he may change it for and he knew gret dishonour in it; for the law sais, *In male promissis rescinde fidem: in turpi 25 voto muta decretum.* Or, gif þe thing þat þou proponis to do be impossible or may nocht gudlie be done, þan þou suld chang þe purpos and proced be bettir purpos and wisar counsale, for þe counsal þat is tane and concludit sa star[k]lie þat it sal nocht 30 be changeit for na condicioun or thing þat may be or happe, þat counsale is wranguis and inproffit-

able. And, Souerane lord, thir reulis and doctrynis
ar led fra þe fontene and well of þe noble lady and
morall wertu, dame prudence, and þai may help
þi hienef^s in þi tendir age; And alsua quhen þi
5 hienef^s increß to mar knawlage, prudens, virtew,
and wiſdome. And þis laubour I haue takin for
luf and seruice of þi hienef^s, and proffit of þi
pepil and realme. And, hie and mychty prince and
souuerane lord, I pray humely þi hienef^s to consider
10 and wndirstand þat þis gret work þat I haue tane
to put in þis tovng and language, þe gret matiris
of theologie proffitable to all þi peple to þar salua-
cioun, eftir sex ȝeris preichin in þi faderis realme
and þine, that thi nobilitate and peple may in þar
15 awne tovng knaw þe law of god and kep it, þat
s[t]andis euir stark in the self, þocheþ þe pepil oft-
tymes falȝe in transgressioun and breking of it
and happe for þe faute of the kyrkmen þat suld
be of gud lif and gif exampill of gud lif to þe
20 pepil and syn eftir prech þe wourd of god, for þe
euuangell sais *Incepit Jesus facere et docere*. And
gif þi hienef^s acceppis þis laubour & werk, þat has
bene gret to me, considerand þat I was thretty Fol. 357 b.
ȝeris nurist in fraunce, and in the noble study of
25 paris in latin toung, and knew nocht the gret elo-
quens of chauceir na colouris þat men vsis in þis
Inglis metir þat gret clerkis makis na covnt of;
And gif þi hienef^s acceppis and approvis þis werk,
þi pepil of gud mynd will haue merit and proffit
30 throw it: and a werk maid with sic trauale for þi
hienef^s and eternal saluacioun of the pepil suld
nocht be refusit without cauſs, or gif þar war

errouris in it. And, Souuerane lord, þis werk I maid in sic maner of speking as þe haly scriptur and all maner of sciens is writtin in, as I haue schawin befor. And, finaly, considerand þat I was mony ȝeris oratur to þe hie and noble prince þi 5 fader of honour and gud mynd, in his realme, and vtouth anens the kingis of fraunce, england, and vthir princis, and his confessour, and tendir to the noble lady and wertuus quene þi moder, And in þi ȝoutheid in a part eftir my opinioun lufit with 10 þi hieness, and desyris noct bot to serue þi hieness in wertu in all maner þat I can, gud ressoune wauld þat sic maner of men suld be hard and þar seruice thankfullie tane. And, Souerane lord, this werk I haue studiit and maid with gret laubour, and sub- 15 mittis it to þe correcciuon of þe halykyrk, and me alsua, and to þe correctionioun of þe kyrk of rome and all vthir þat the correctionioun of fautis pertenis to; bot I traist, and it be correk writtin, þar in na herrecy na errore in it, bot þe haly 20 doctrine of iesu and verite, and þarfor my purpos is to defend it, gif ony man will argyne or condampne þe thingis writtin in it. And, considirand þat mony errouris agane the faith and haly doctrine of iesu and of the kyrk ar writtin in þis toungue 25 and in inglis, at a part of the pepil of þi realme ar infekit with it, suld be richt acceptable to þi hieness, to þe kyrk of þi realme, and all the pepil at a clerk of þi awne realme, at has studiit and bene approvit in paris in his doctrine, has maid sic 30 a werk for distractioun of þai errouris and mony vthir, and manifestacioun of the verite and haly

Fol. 358 a.

doctrine of theologie in all thingis pertenand to þe
 faith and saluacioun of þi hienef^s and pepil. And
 concludand I pray þe hie and noble king of paradice
 with all humilitate and deuocioun that he graunt þi
 5 hienef^s grace to gowerne þi persoune, crowne, and
 realme in sic wertu and maner that þi clergy,
 barounis, & pepil be reulit in wertu and iustice.
 And, quhar ressoune and discretioune wauld, þou
 schaw þi mercy to þi pepil, and þat in þis mortale
 10 lif þi hienef^s live in wertu and grace in all honour
 and prosperite, and finaly cum to þe eternall glore
 of paradice. Writtin & completit in Edinburgh be
 þi humyl orator Johne of Irland, greit and promouit
 in paryf^s, the 3er of the incarnacioun a thowsand
 15 four hundred & nynty 3eris.

Hoc opus fuit Compilatum apud Edinburgh ob Fol. 358 *b.*

*Reuerenciam nostri saluatoris domini Jesu et
 sue matris, et pro utilitate Scotorum Regis Jacobi
 quarti, Cleri, et tocius populi, a magistro Johanne
 de Irlandia, sacre theologie professore paris[ensi],*

20 *rectore de foresta, anno gracie jm° ivi° lxxxix°.
 Orate pro eo &c.*

Deo gracias et sic est finis. Laus deo &c.

(b) OF VERNACULAR PROSE.

AND sene the doctrine of arestotiles, of plato, of Fol. 111 *b.*
 25 cicero, all lawis and haly writ is put in prose and sic
 maner of speking, and nocht in metyr nor Ryme, And
 þat lovis, as I said befor, arestotiles in his rethorik,
 I haue maid þis werk in þis maner of speking, in

the commounе langage of þis cuntrē: bot in the tovnge þat I knaw better, þat is latin, I maid to þi fader of gud mynd thre bukis of the concepciouн virginale in paris, and twa lovingis and laudaciounis in metir, ane in the honour of the blissit lady and 5 virgin, Ane wther in the honour of hir byrth & hir blist sone iesus. I knaw þat gower, chauceir, the monk of berry, and mony wthir has writtin in inglis tong richt wisly, induceand personis to lefe viciis and folow wertuis. And þai suld be gretlie thankit 10
 Fol. 112 a. þarof, for in þar bukis þai teich a tragedy þat schawis in þis waurldy plesaunce in the begynnyng gret plesaunce and dilectatioun, and in the ende all maner of sorow and displesaunce; bot þe hie matiris of theologie ar tuichit in thir bukis in my maner of 15 speking. And þocht my langage be nocht in Ryme, nor plesand to part of pepil, it wil be plesand to þame þat lufis iesu and þar saule, for þe sentens is þe haly wryt and law of iesu; and euil disponit personis, quheþir þai will or nocht, þai mone obey to þe 20 law of iesu and to þe thingis þat ar writtin heir. For þe maist principale of my sawis standis starklie in haly writt; And þe laif is declarit be ressoune naturale, and be the maist and grettest doctouris þat has bene of tyme befor in paris. And for þe honour 25 of god and proffit of þi hieneſ and pepil I haue maid þis laubour. And for cauſ þat in þi realme has bene, and ȝit as I wndirstand ar, errouris and herresiis lurkand, I sall in the thrid buk folowand treit of the faith catholic of iesu, and in the creid and articulis 30 of it. And sene I haue spokin samekle of this noble and haly virgin, I will in the end of þis buk writ

ane orisoune þat galfrude chauceir maid and prayit
to þis lady; and, þocht I be nocht Eloquent in þis
tovng, as was þat noble poet, I wil writ her twa
orisounis in lattin, that I maid of þis noble and
5 excellent lady and send furth of paris with a buk Fol. 112 b.
that I maid of hir concepcion to þi fader of gud
mynd. The first is of þe gret honour and dignite
of þis lady; and þe secund is of hir noble and haly
byrth of hir blist sone iesus.

10 [Then follows a Scottish version of the stanzas, now ascribed to
Occleve, beginning :

'Moder of god and virgin wndefould.]

XIX.

THE NEW TESTAMENT

(c. 1520).

[The following extracts are from the Scots version of Purvey's recension of Wycliffe's *New Testament*, ascribed to Murdoch Nisbet. It is extant in the unique MS. now in the possession of Lord Amherst of Hackney, and has been printed by the Scottish Text Society (1901, &c.), under the editorship of Dr Thomas G. Law.]

(a) MATTHEW IX.

ANDE Jesus went vp into a boote, *and* passit ouir þe
watir, and com into his citee. And, Lo, þai
15 brocht to him a man seek in parlasie, liand in a
bedde: And Jesus saw þe faithe of þam, *and* said
to þe man seek in þe paralasie, Sonn, haue þou
traist; þi synnis ar forgevin to þee. And, lo, sum
of þe scribis said within þam self, þis blasphemys.

And quhen Jesus had sene þar thoughtis, he said,
 Quharto think ȝe euile thingis in ȝour hartis?
 Quhat is it lichtar to say, þi synnis ar forgevin to
 þee, ouþir to say, Ryse þou, *and* walk? Bot þat
 ȝe wit þat mannis sonn has power to forgrave synnis 5
 in erd, Than he saide to þe seekman in paraliasie,
 Ryse vp, tak þi bed, *and* ga into þin hous. *and*
 he raase, and went into his hous. And þe pepile
 seand, dred, *and* glorifiit god, þat gaue sic power
 to men. ¶ And quhen Jesus passit fra þin, he 10
 saw a man, Mathou be name, sittand in a tolbuthe:
and he said to him, follow þou me. *and* he raase,
and followit him. And it was done þe quhile he sat
 at þe mete in þe hous, Lo, mony publicanis *and*
 synful men com *and* sat at þe mete with Jesu *and* 15
 his discipilis. And phariseis saw, *and* said to his
 discipilis, Quhy etis ȝour maistir with publicanis *and*
 synfulmen? And Jesus herd, *and* said, A leche is
 nocht needful to men þat fairis wele, bot to men
 þat ar euil at eise. Bot ga ȝe and leire quhat it is, 20
 I wil mercy, *and* nocht sacrifice: for I com nocht
 to cal richtfulmen, bot synfulmen. ¶ Than þe
 discipilis of Johnne com to him *and* said, Quhy we
 and phariseis fastis oft, bot þi discipilis fastis nocht?
 And Jesus said to þam, Quheþir the sonnis of þe 25
 spouse may murn, als lang as þe spous is with þam?
 Bot dais sal cum, quhen þe spous salbe takin away
 fra þam, *and* þan þai sal fast. And naman may put
 a clout of boustouse clathe into an ald clething;
 for it dois away þe fulnes of the clathe, *and* a wers 30
 breking is made. Nouþir men puttis new wyne into
 ald boces; ellis þe boces ar to brokin, *and* þe wyne

sched out: bot men puttis new wyne into new botels,
and bathe ar kepit. ¶ quhilis þat Jesus spak
 þir thingis to þame, Lo, a prince com *and* wirschipit
 him, *and* said, Lord, my douchtir is now deid: Bot
 5 cum þou and put þin hand on hir, and scho sal leue.
 And Jesus raase, *and* followit him, and his discipilis.
 And, lo, a woman, þat had þe bludy flux xii ȝere,
 neirit behind, *and* tuichet þe hemm of his clathe:
 for scho said within hir self, gif I tuiche anly þe
 10 clathe of him, I salbe saif. *and* Jesus turnyt *and*
 saw hir, *and* said, Douchtir, haue þou traist; þi
 faith has made þe saif. And þe woman was hale
 fra þat hour. And quhen Jesus com into þe hous
 15 of þe prince, *and* saw mynstralis and þe pepile
 makand noise, he said, Ga ȝe away; for þe damy-
 cele is nocht deid, bot slepis. *and* þai scornit him.
 And quhen þe folk was put out, he went in, *and*
 held hir hand, *and* said, Rise, damycele; And þe
 20 damycele raase. And þis fame went out into al þat
 land. ¶ And quhen Jesus passit fra þine, ii blynde
 men, cryand, followit him, *and* said, þou sonn of
 Dauid, haue mercy on vs. And quhen he com into
 þe hous, þe blindmen com to him: *and* Jesus said
 25 to þam, Quhat wil ȝe þat I do to *you*? And þai
 said, Lord, þat our Een be opnyt: And Jesus said,
 beleue ȝe þat I may do þis thing to ȝou? þai say
 to him, ȝe, Lord. þan he tuichet þar Een, *and*
 said, eftir ȝour faith be it done to ȝou. *and* þe
 30 een of þam war opnyt: And Jesus thretnyt þame,
and said, se ȝe þat naman wit. bot þai ȝede out
and defamet him throu al þat land. And quhen þai
 war gaan out, Lo, þai broughte to him a dommbe

man hauand a deuile. And quhen the deuile was castin out, þe dombe man spak: *and* þe pepile wonndrit, *and* said, It has nocht bene sene þus in israel. Bot þe phariseis said, In þe prince of deuiles he castis out deuiles. And Jesus went about 5 al þe citees *and* castels, techand in þe synagogis of þam, ande prechand þe gospell of þe kingdom, And heilant euiry languour *and* euiry seeknes. And he saw þe pepile, *and* had reuth on þam, for þai war traualit, *and* liand as schepe noct hauand a schep- 10 hird. þan he said to his discipilis, Suthlie þar is mekile ripe corn, bot few werkmen; þarfor pray ȝe lord of þe ripe corn, þat he send werkmen into his ripe corn.

(b) LUKE XVI.

He said also to his discipilis, Thar was a 15 richeman þat had a bailȝe; And þis was defamet to him as he had wastit his gudes. And he callit him, *and* said to him, Quhat here I þis thing of þee? ȝelde reknyng of þi bailȝerie; for þou mycht nocht now be bailȝe. And þe bailȝe 20 said within him self, Quhat sal I do, for my lord takis away fra me þe bailȝerie? Delue may I nocht, *and* I schame to beg. I wate quhat I sal do, þat, quhen I am remouet fra þe bailȝerie, þai resae me into þare hous. Tharfore quhen al þe 25 dettouris of his lord ware callit to giddire, he said to þe first, how mekile aw þou to my lord? *and* he said, ane hundred barrels of oile. And he said to him, tak þi cautioun, *and* sitt sone, *and* write fiftj.

Eftirwart he said to ane vþir, *and how mekile aw þou?* quhilk ansuerde, ane hundreth choris of quhete. *and he said to him, tak þi lettris, and write iiiij score.* And þe lord praysit þe bailȝe of wicketnes, for he had
 5 done prudentlie: ffor þe sonnis of þis warld ar maire prudent in þare generatioun þan þe sonnis of lichte. And I say to ȝou, mak ȝe to ȝou freendis of þe richesse of wicketnes; þat, quhen ȝe sal failȝe, þai resaue ȝou into euirlasting tabernacilis. He þat is trew in þe
 10 leest thing is trew also in þe maire; And he þat is wicket in a litil thing, is wicket also in þe maire. Tharfore gif ȝe war noct trew in þe wicket thing of riches, Quha soll betak to ȝou þat þat is verray? And gif ȝe war noct trew in vþir mennis thing,
 15 Quha sal geue to ȝou þat þat is ȝouris? Na seruand may serue to twa lordis: ffor ouþir he sal haat þat ane, *and luf þat vther,* ouþir sal draw to þat aan, *and despise þat vþer.* ȝee may noct serue to god and to riches. Bot þe phariseis, þat war couatous,
 20 herd al þir thingis: *and þai scornit him.* And he said to þame, ȝe it ar þat iustifies ȝou before men; bot god has knawne ȝour hartis: ffor þat þat is hie to men is abhominationn befor god. The Law and prophetis till to Johnne: ffra þat tyme þe realmme
 25 of god is euangeliȝet, *and ilk man dois violence into it.* fforsuthe it is lichtar heuen *and erd to passe,* þan þat aa titill fall fra þe Law. Euery man þat forsakes his wif, and weddis ane vþir, dois licherie: And he þat weddis þe wif forsaken of þe housband
 30 dois adultrie. **¶** Thar was a richeman, *and was clehit in purpure and quhite silk,* *and he ete euiry day schynynghlie.* And þare was a beggar, Lazarus

be name, þat lay at his ȝate, full of byles, *and* couatit to bee fillit of þe crummis þat fel doun fra þe richemannis burde, *and* na man gave to him: bot honndis com *and* lickit his byles. And it was done 5
 þat þe beggare deit, and was born of angels into Abrahames bosum: And þe richeman was deid alsa, *and* was berysit in helle. And he raasit his een, quhen he was in tormentis, *and* saw Abraham on fer, *and* Laȝarus in his bosum. *and* he criet and said, ffader Abraham, haue mercy on me, *and* send 10
 Laȝarus, þat he dippe þe end of his fingire in watire to cule my tonng, ffor I am tormentit in þis flawme. And Abraham said to him, Sonne, haue mynde for þou has resauet gude thingis in þi lif, Laȝarus alsa euile thingis; Bot he is now confortit, and þou art 15
 tormentit. And in al þir thingis, a gret myrk place is stabliset betuix vs *and* ȝou: þat þai þat will fra hyne passe to ȝou may nocht, nouȝir fra þine passe ouir hiddir. And he said þan, I pray þee, fader, 20
 þat þou send him into þe hous of my fader. ffor I haue five breþer, þat he witnes to þame, or perauenture alsa þai cum into þis place of tormentis. And Abraham said to him, Thai haue Moyses *and* 25
 þe prophetis; here þai þame. And he said, Nay, fader Abraham, Bot gif ony of deidmen ga to þame, þai sal do pennance. And he said to him, Gif þai here nocht moyses and prophetis, nouȝir gif ony of deidmen rise agane þai sal beleue to him. ¶

XX.

GAVIN DOUGLAS

(c. 1525).

[The text of the following *Prologues* to the First and Seventh Books of Douglas's translation of the *Aeneid* is taken from the Elphinstoun MS. in the Library of the University of Edinburgh. The scribe, 'M. Joannes Elphinstoun,' does not give a date, but we are able to fix the posterior limit of 1527 by a jotting on the first page. The MS. may therefore be considered to be as old as the Cambridge MS. (Trin. Coll. Gale's MSS. O 3. 12.) The passages have been collated with the Ruthven MS. (c. 1540) in the Library of the University of Edinburgh.]

(a) THE PROLOUG OF PE FIRST BUIK OF ENEADOS.

LAUDE, honor, prasingis, thankis infynite
To þe, and þi dulce ornate fresch endite,
Mast Reuerend Virgile, of Latyne poetis prince,
Gemme of ingine and fluide of eloquence !

Fol. 2 a.

5 Thow peirles perle, patroun of poetrie,
Rois, register, palme, laurer, and glory,
Chosin cherbukle, cheif flour, and cedir tree,
Lanterne, leidsterne, mirrour, and A per se,
Master of masteris, sweit souris, and springand well !
10 Wyde quhar our all ringis þi hevinle bell ;
I mene þi crafty werkis curiouſſ,
Sa quik, lusty, and mast sentenciouſſ,
Plesable, perfyte, and felable in all degre,
And as þe mater quha held to foir thar Ee ;
15 In euery volume quhilk þe list do write,
Surmonting fer all wþer maneir endite,

Lyk as þe rois in June with hir sueit smell
 The mary gulde or dasy doith excell.
 Quhy suld I þan, with dull forhede and wane,
 With ruide engine & barrand emptive brane,
 Witht bad harsk speche and lewit barbour tong, 5
 Presume to write quhar þi sueit bell is rong,
 Or contirfaiſt sa precious wourdis deir ?
 Na, na, nocht sua, bot knele quhen I þame heir.
 For quhat compair betuix mydday and nycht,
 Or quhat compare betuix myrknes & lycht, 10
 Or quhat compare is betuix blak and quhyte,
 Far gretar deference betuix my blunt endyte
 And þi scharp sugurat sang virgiliane,
 Sa wyslie wrocht with neuir ane word in vane ;
 My waverand wit, my cunnyng feble at all, 15
 My mynd mysty, þir ma nocht myſ ane fall.
 Stra for þis ignorant blabring imperfyte
 Beside þi polyte termis redimyte ;
 And no þe leſ with support and correctioun,
 For naturall luife and freindfull affectioun 20
 Quhilkis I beir to þi werkis & endyte,
 Al þocht, god wait, I knew þairin full lyte,
 And þat þi facund sentence mycht be song
 In our langage als weill as latyne tong :
 Als wele ? na, na, impossible war, per de, 25
 Bit with þi leif, Virgile, to follow þe,
 I wald in to my rurale wlgar groſſ
 Write sum savoring of þi Eneadosſ.
 Bot sair I drede for to distene þe quyte,
 Throu my corruptit cadens imperfyte : 30
 Distene þe ? na forsuith, þat ma I nocht ;
 Weill ma I schaw my burell busteous thocht,

Bot þi werk sall endure in laude and glory,
But spot or falt, conding eterne memory.
Thocht I offend, onwemmit is þine fame;
Thyne is the thank, & myne salbe þe shame.

5 Quha ma þi versis follow in all degré,
In bewtie, sentence, and in grauite?
Nane is, nor was, nor ȝit salbe, trow I,
Had, has, or sal have sic craft in poëtrie.
Of helicon so drank þou dry þe fluid
10 þat of þe copiose fowith or plenituid
All man purches drink at þi sugurat tone;
So lamp of day þou art, & shynand mone;
All wþeris on force mon þair lycht beg or borow:
Thou art Vesper, and þe day sterne at morow;
15 þou phebus, lychtnar of þe planetis all.
I not quhat dewlie I þe clep[e] sall,
For þou art al and sum, quhat nedis moir,
Of latyne poetis þat sens wes or befoir.
Of þe writis Macrobius, sans fail,
20 In his grete volume clepit saturnail,
Thi sawis in sic eloquence doith fleit,
So inuentive of rhetorik flouris sueit
þou art, and hes sa hie profund sentence
Therto perfyte, but ony indigence,
25 þat na lovingis ma do increß þi fame,
Nor na reproche diminew þi guid name.
But señ I am compellit þe to translait,
And nocth onlie of my curage, god wait,
Durst enterprise sic outragious foli,
30 Quhar I offend, þe les repreif serf I;
And þat ȝe knaw at quhais instaunce I tuik
For to translait þis mast excellent buik,

Fol. 3 a.

I mene Virgilis volume maist excellent,
Set þis my werk full feble be of rent,
At þe request of ane lorde of renowne,
Of ancestry noble and illuster barowne,
Fader of bukis, protectour to science and lare, 5
My speciall gude lord, henry lord sanct clair,
Quhilk with grete instance diuerſ tymes seir
Prayit me translait Virgile or omeir ;
Quhais plesour suithlie as I wnderstuid,
As neir coniunct to his lordschip in bluid, 10
So þat me thocht his requeist ane command,
Half disparit þis werk tuik on hand,
Nocht fullie grantand, nor anis sayand ȝe,
Bot onelie to assay quhow it mycht be.
Quha mycht gane say a lord sa gentle and kynd, 15
þat euir hed ony curtasy in þair mynd ?
Quhilk beside his innative polecy,
Humanite, curaige, fredome, and chevalry,
Bukis to recollect, to reid, and se,
Hes greit delite als euir hed ptolome ? 20
Quharfor to his nobilitate and estaite,
Quhat so it be, þis buik I dedicaite,
Writing in þe language of Scottis natioun ;
And þus I mak my protestatioun.

First I protest, beawschiris, be ȝour leif, 25
Beis weill advisit, my werk or ȝe repreif ;
Considdir it warlie, reid oftair þan anis ;
Weill at ane blenk slee poetry nocht tane is.
And ȝit, forsuith, I set my besy pane,
As þat I culd, to mak it braid & plane, 30
Kepand na sudroun bot our awin langage,
And speikis as I lerit quhen I was page.

Nor ȝit sa clene all sudroun I refuse,
Bot sum word I pronounce as nyghtbour doise ;
Lyk as in latyne bene grew termes sum,
So me behuвит quhilum, or þan be dum,
5 Sum bastard latyne, frensch, or inglis ois; ;
Quhar scant war scottis I had na wþer chois.
Nocht for our toun is in þe selfin scant,
Bot for þat I þe foutht of langage want ;
Quhar as þe colour of his propirte

Fol. 3 b.

10 To keip þe sentence þairto constrenit me,
Or þan to mak my sang, schort sum tyme,
Mair compendious, or to liklie my ryme.
Therfore guid freindis, for ane iymp or a boord,
I pray ȝou note me nocht at euery wourd.

15 The worthy clerk hecht laurence of þe vail,
Amang latynis a greit patroun sans fail,
Grantis, quhen twelf ȝeris he hed bene diligent
To study Virgile, scant knew he quhat he ment ;
Than thou or I, my freind, quhen we best wene
20 To haue Virgile red, understand, and sene,
The ryght sentence perchance is fer to seik ;
Thilk werk tuelf ȝeris first was in making eik,
And nocht correct quhen þe poet can deceis ;
Thus for small faltis, my wyis; frend, hald þi pece.

25 Adherand to my protestatioun,
Pocht williame caxtoun, of Inglis natioun,
In proß hes prent ane buik of Inglis gros,
Clepand it Virgile in Eneados,
Quhilk þat he sais of Frensch he did translait,
30 It hes na thing ado þairwith, god wait,
Nor na mair like þan þe devill & sanct austyne ;
Haue [he] na thank þairfor, bot lose his pyne,

So schamfully þat storye did *pervert* ;
 I red his werk *with* harmes at my hert,
 That sic ane buik, but sentence or engyne,
 Suld be intitillit *after* þe poet divyne ;
 His ornait goldin versis, mair þan gilt,
 I spittit for despýt to see sua spilt
With sic a wycht, quhilk treulie be myne entent
 Knew neuir thre wourdis of all þat Virgile ment :
 Sa fer he chowpis, I am constrenit to flyte.
 The thre first bukis he hes ourhippit quyte,
 Salfand ane litle twiching polidorus,
 And the tempest sent furtht be Eolus,
 And þat full sympillie on his awin gyse ;
 Virgile þame wrote al on ane wþer wyse.
 For Caxtoun puttis in his buik out of tone,
 The storme furtht sent be Eolus & Neptune ;
 But quha þat redis Virgile suthtfastlie
 Sall fynd Neptune salt Eneas navie.
 Me list nocht schaw how þe story of dido
 Be þis Caxtoun is haill peruerit so,
 That, bisyde quhair he fenis to follow bowcas,
 He rynnis sa fer fra Virgile in mony place,
 On sa prolixt and tedious fassoun,
 So þat þe feird buik of Eneadon,
 Tuiching þe luif and deith of dido quene,
 The twa part of his volume doith contene,
 þat in þe text of Virgile, traistis me,
 The twelft part scars conteins, as ȝe ma se.
 The fyft buik of the feistis funerale,
 The lusty gammys, and plais palustrale,
 þat is ourhippit quyte and left behynd ;
 Na thing þairof ȝe sall in caxtoun fynd.

Fol. 4 a.

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The saxt buik eik, he grantis þat wantis hail,
And for þairof he wnderstuid nocht þe tail.

He callis it fenȝeit, and nocht for to beleif;
Sa is all Virgile perchance, for, by his leif,

5 Juno nor Venus goddes neuer wer,

Mercur, Neptune, Mars, nor Jupiter;

Of Fortune eik, nor hir necessite,

Sic thingis nocht attentik ar, wait we;

Nor ȝit admittis þat quent philosophy

10 Haldis saulis hoppis fra body to body,

And mony thingis quhilkis Virgile did rehers,

Pocht I þame write furth followand his vers.

Nor Caxtoun schrinkis nocht siclik thingis to tell,

As nocht war fable, bot þe passage to hell;

15 Bot traistis wele, quha þat ilk saxt buik knew,

Virgile þairin a hie philosophour him shew.

And wnder þe cluddes of dirk poetry

Hid lyis thair mony notable history;

For so þe poetis be þe crafty curis,

20 In similitudis, and vnder quent figuris,

The suthast mater to hyde & to constrene:

All is nocht fals, traste wele, in caice þai fene.

Thar art is so to mak þair workis fair,

As in þe end of Virgile I sall declair.

25 Was it nocht eik als possible Eneas,

Fol. 4 b.

As hercules or theseus, to hell to pas?

Quhilk is na gabbing suthlie, nor na lie,

As Jhone bocas in the genologie

Of goddis declaris, and like as ȝe ma reid

30 In þe recollis of Troy, quha list tak heid.

Quha wait gif he in visioun hiddir went,

By art magik, sorcery, or enchantment,

And with his faderis saul did speik and meit,
 Or in þe liknes with sum wthir spreit,
 Lyke as þe spreit of samuell, I ges,
 Rasit to king saul was by þe phitones ?
 I will nocht say all virgile bene als trew,
 Bot at sic thingis ar possible þis I schew.
 Als in thai dayis war ma illusionis
 By deuillich werkis and coniurationis
 Than now þair bene, so doith clerkis determe,
 For, blist be god, þe faith is now mair ferme.
 Eneuch þairof, now will I na mair sayne,
 Bot on to Caxtoun þus I turne agayne.

The namis of peple or citeis bene so bad
 Put by þis Caxtoun, þat, bot he had bene mad,
 The fluid of tonyr for tibir he had nocht write :
 All men ma knew thair he forvait quite.

Palenthe þe cite of Euander king,
 As Virgile planlie makis rehersing,
 Stuide quhar in Rome now stant þe chief palice :
 This same buik eik, in mair hepit malice,
 On þe self rever of tonyr sais plainlie
 Eneas did his ciete Edifie.

Thus ay, for tibir, tonyr puttis he,
 Quhilk mony hundreit mylis syndry be ;
 For sickerlie, leſþ þan wyse autouris lene,
 Enee saw neuir tonyr with his Ene,
 For tonyr devidis grece from hungarie,
 And tibir is cheif fluide of Italie.

Tonyr is kend ane grane of þat rever,
 In latyne hecht Danubium or Hester :
 Or gif it be Tanais he clepis sa,
 That fluid devidis Europe fra Asia.

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Fol. 5 a.

In likwise eik þis Caxtoun all in vane
Crispina clepis Sibilla Cumane,

That in þe text of Virgile, traistis ws,
Hait Deiphebe, dochter of glaucus,

5 Quhilk was Eneas convoiar to hell.

Quhat suld I [l]angar on his errouris dwell?

Thai bene sa plaine, and eik so mony fald,
The hundreith part þairof I laif on-tald.

The last sax buikis of Virgile all in feris,

10 Quhilk contenis strang batellis and weris,
This ilk Caxtoun sa blaitht lettis our slip,
I hald my young, for schame bytand my lip.

The greit efferis of aþer oist and array,
þe armour of Eneas fresch and gay,

15 The quent and curious castis poeticall,

Perfyte similitudis and exemplis all,
Quhairin Virgill beris þe palme of lawde,
Caxtoun, for dreid þai suld his lippis scawde,
Durst neuer tuiche: þus schortlie for þe nanis:

20 A twenty devill mot fall his werk at anis,

Quhilk is na mair lyke Virgile, dar I lay,
Na þe owle resemblis þe papyngay.

Quharfor, ȝe gentle redaris, I beseik,

Traist on na wyse at þis my werk be sik,

25 Quhilk did my best, as my wit mycht attene,
Virgillis versis to follow, and nathing fene.

ȝe worthy nobillis, reidis my werkis forthy,
And cast þis wþer buik on syde fer by,

Quhilk, ondir colour of sum franch strang wicht,
30 So frenschlie leis—oneth twa wourdis gais richt.

I wald ȝe trast I saide þis for dispyte,
For me list with na Inglis buikis flyte,

Na with na bogil na browny to debait,
 Noder auld gaistis, nor spretis deid of lait ;
 Nor na man wil I lakkin or despysse,
 My werkis till authoreis be sic wyse.
 Bot tuiching Virgillis honor and reuerence,
 Quha euer man contrarie, I mon stand at defence.
 And bot my buik be fundin worth sic thre,
 Quhen it is red, do warp it in þe se,
 Thraw it in þe fyir, or rent it every crum ;
 Tuichand þat part, lo, heir is all and sum.

Fol. 5 b.

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Syne I defend and forbiddis every wicht,
 That can nocht spell þair Pater Noster richt,
 For till correct or ȝit amend Virgyle,
 Or þe translatar blame in his vulgar style.
 I knew quhat Payne is to follow him fute haite ;
 Albeit thou think my sang intricaite,
 Traist wele, to follow ane fixt sentence or mater
 Is mair practik, difficill, and mair strater,
 Pocht þine engyne be eleuait and hie,
 Than for to write all ways at libertie.
 Gif I hed nocht bene to ane boundis constrenit,
 Of my bad wit perchance I culd haue fenit
 In ryme or ragmen twise als curious,
 Bot nocht be twenty part sa sentencious.
 Quha is attachit on till a staik, we se,
 Ma go no ferrar, bot wrele about þat tre,
 Richt so am I to Virgillis text ybound ;
 I ma nocht fle, leſſ þan ane falt be found ;
 For pocht I wald transcend and go besyde,
 His werk remanis, my schame I can nocht hyde ;
 And þus I am constrenit, als ner I may,
 To hald his vers and go no wþer way,

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Leſſ sum history, subtell wourd, or þe ryme
Causis me mak digressiouſ sum tyme.
So, þocht in my translatioune eloquence scant is,
Na lusty cast of oratry Virgile wantis ;
5 My studious brane, to comprehendē his sentence,
Leit me neuir taist his flude of Eloquence.
And þus forsuith, becaus I was nocht fre,
My werk is mair obscure and groſſ, perde :
Quharof, god wait, Virgill hes na wyte ;
10 þocht myne be blunt, his text is maist perfyte.
And ȝit persaif I wele, be my consait,
The king of poetis ganis nocht for rurale estait,
Nor his fresch memor for bumbardis ; he or scho
Quha takis me nocht, go quhar þai haue ado ;
15 The sonis licht is neuer þe werſſ, trast me,
All þocht þe bakis brycht bemis doith fle.
Grene gentill engynis & breistis curagious,
Sic ar þe peple at ganis best for ws ;
Our werk desiris na lewit rebaldaill :
20 Full of nobilitē is þis story alhaill.
For euery vertu belangand a noble man,
This ornait poet bettir þan ony can
Payntand descrivis in persoun of Eneas ;
Nocht for to say sic ane Eneas was,
25 ȝit þan by him perfittlie blasonis he
All wirscep, manheid, and nobilitē,
Witħt euery bountie belangand a gentle knycht,
Ane prince, ane conquerour, or a vailȝeand wycht.
In luifis cuir aneuch heir sall ȝe fynd ;
30 And, schortlie, Virgill left na thingis behynd,
þat mycht his volume illumyne or crafty mak—
Reid quhay him knawis, I dar þis ondertak.

Fol. 6 a.

Als oft as ȝe him reid, full wele I wait
 ȝe fynd ilk tyme sum merye new consait.

Pocht venerable chaucer, principall poet but peir,
 Hevinlie trumpat, horleige, and reguleir,
 In eloquence balmy condit, and diall,
 Mylky fountane, cleir strand, & rose riall,
 Of fresch endite, throw albion iland braid,
 In his legeand of notable ladyis, said
 ȝat he culd follow word by word Virgile,
 Wisare þan I mycht faill in lakar stile.

Sum tyme þe text mon haue ane expositioun ;
 Sum tyme þe colour will caufþ a litle additioun ;
 And sum tyme of ane word I mon mak thre,
 In witnes of þis terme *oppetere*.

Eik, wele I wait, certane expositouris seir
 Makis on ane text sentence diuerþ to heir,
 As þame apperis, according þair entent ;
 And for þair part schaw resounis euident.
 All þis is ganand, I will wele it sua be,
 Bot ane sentence to follow ma suffice me ;
 Sum tyme I follow þe text als neir I may ;
 Sum tyme I am constrenit ane wþir way.

Besyde Latyne our langage is imperfite,
 Quhilk in sum part is þe caus & þe wite
 Quhy ȝat of virgillis verþ þe ornate bewtie
 In till our toung may noct obseruit be ;
 For þair bene latyne wordis mony ane,
 That in our leid ganand translatioun hes nane,
 Lefþ þan we menis þair sentence and grauite,
 And ȝit scant weill exponit ; quha trowis nocth me
 Lat þame interpreit *animal* and *homo*,
 Witht mony hundreith wþir termes mo,

Quhilkis in our langage southlie, as I wene,
Few men can tell me cleirlie quhat þai mene.
Betuix *genus*, *sexus*, and *species*,
Diuersite to seik in our leid I ceis.

5 For *objection* and *subjection* alsua,
He war expert culd fynd me termes twa,
Quhilkis ar als rife amange clerkis in scule
As euir fowlis plungit in laik or puile.
Logitianis knawis heir in myne entent,

10 Ondir quhais boundis lurkis mony strange went ;
Quharof þe proces as now we mon let be.
Bot ȝit tuichand our tongis penurite,
I mene onto compair of fair latyne,
That knawin is mast perfyte langage fyne,

15 I mycht also, percaice, cum lidder speid
For *arbor* or *ignum* intill our leid
To find different propir termes twane,
And thairto put circumlocutioun nane.
Rycht so, by about speche oft in tymes

20 And seuthable wordis we compile our rymes.
God wait, in Virgile ar termes mony ane hundir,
For to expone maid me ane felloun blundir.
To follow alanerlie Virgillis wordis, I wene,
þar suld few ondirstand me quhat þai mene ;

25 The bewtie of his ornate eloquence
May nocth all tyme be keptit with þe sentence.
Sanct gregour eik forbiddis ws to translait
Word eftir word, bot sentence follow al gait ;
Quha haldis, quod he, of wordis the propirteis,

30 Full of þe verite of þe sentence fleis.
And to þe samyng purpose we ma applie
Horatius in his art of poetrie ;

Fol. 7 a.

'Preis nocth,' sais he, 'þou traist interpretar,
Word eftir word to translait þi matar.'
Lo, he repreifis, and haldis myssemyng,
Ay worde by word to reduce ony thyng.
I say nocth þis of Chaucer for offence,
Bot till excuse my lawit insuffitience;
For as he standis beneth Virgill in degré,
Ondir him als far I grant myself to be.
And nocth þe les in to sum place, quha kend it,
My master Chaucer greitlie Virgile offendit :
All þocht I be to bald hym to repreif,
He was fer baldar, certes, by his leif,
Saying he followit Virgillis lantern to forne,
Quhen Eneas to Dido was forsworne.
Was he forsworne ? þan Eneas was fals ;
That he admittis, and callis hym tratour als.
This wenying allane Enee to have reprevit,
He hes greitlie þe prince of poets grevit.
For, as said is, Virgile did diligence,
But spot of cryme, reproche, or ony offence,
Eneas for to loif and magnify ;
And, gif he grantsis hym mansworne foulely,
Than all his cuir and crafty ingyne gais quyte—
His twelf ȝeris labouris war nocth wortht a myte.
Certes, Virgile schawis Enee did na thing,
Frome Dido of Cartaige at his departing,
Bot quhilk þe goddes commandit him to forne ;
And gif þat þair command maid him mansworne,
That war repreif to þair diuinite,
And na reproche vnto þe said Enee.
Als in þe first, quhair Ilioneus
Spekis to þe quene Dido, sais he nocth þus,

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Thair cours by fait was set to Italy ?
 Thus mycht scho noct pretend ane just caus quhy,
 Pocht troianis eftir departis of Cartage,
 Sen þai befoir declarit hir þair voyage.

5 Reid þe ferd buik quhar quene Dido is wraith ;
 Thair sal ȝe fynd Enee maid neuir aitht,
 Promit, nor band with hir for to abyde.
 Thus him to be mainsworne ma *neuir* betyde,
 Nor nane vnykndnes schew for to depart

10 At þe bidding of Jove with reuthfull hart,
 Sen þe command of god obey suld all,
 And undir his chargis na wranguus deid may fall.
 Bot sickirlie, of resoun me behuvis
 Excuse Chaucer fra all maner repruvis ;

15 In loifing of þir ladyis lilly quhyte
 He set on Virgile and Eneas þis wyte,
 For he was euer, god wait, wemennis frend.
 I say na mair, bot, gentill redaris hend,
 Lat all my faltis with this offence pas by.

20 þou prince of poetis, I þe mercy cry,
 I mene þou king of kingis, lord eterne,
 þou be my muse, my leidar and leidsterne,
 Remitting my trespass and euery myß,
 Throw praier of þi modir, quene of blyß,

25 Afaild godheid, ay lestand, but discrepance,
 In personis thre, equale of ane substance.
 On þee I call and mary virgine myld ;
 Calliope nor payane goddis wyld
 May do to me no thing bot harme, I wene :

30 In christ is all my traist and hewynnis quene.
 Thou *virgyne* modir and madyne be my muse,
 þat neuir ȝit na synfull list refuse

Fol. 7 b.

Quhilk [þe] besocht devotlie for supple.
 Albeit my sang to þi hie maieste
 Accordis nocht, ȝit condiscend to my wryte,
 For þe sweit liquare of þi palpis quhite
 Fosterit þat prince, þat hevinlie orpheus, 5
 Ground of all guid, our saluiour Jesus.
 Bot forthirmor, and lawar to descend,
 Forgif me, Virgile, gif I þe offend,
 Pardoun þi scolair, suffir him to ryme,
 Sen þou was bot a mortall man sum tyme : 10
 In caice I fail, haue me nocht at disdenȝe ;
 Pocht I be lawit, my leil hart can nocht fenȝe.
 I sall þe follow : suld I þairfor haue blame ?
 Quha can do bettir ? sa furth on goddis name.
 I schrink nocht anis correckit for to be 15
 Witht ony wicht groundit on charite,
 And glaidlie wald I baith inquire and leir,
 And to ilk cunnand wicht lay to my eir ;
 Bot laith me war, but oþer offence or cryme,
 Ane bruitell body suld interstrike my ryme. 20
 Thocht sum wald sweir þat I þe Text haue vareit,
 Or þat I haue þis volume quyte myscareit,
 Or threip planlie þat I com neuir neir hand it,
 Or þat þe werk is werfþ þan evir I fand it,
 Or ȝit argew Virgile stuide wele befoir, 25
 As now war tyme to schift þe werfþ ourscoir,
 Ellis haue I said, þair ma be na compair
 Betwixt his versis and my style wlgair.
 All þoȝt he stand in latyne maist perfite,
 ȝit stuid he neuir wele in our tong endite, 30
 Les þan it be by me now at þis tyme.
 Gif I haue failȝeit, baldly reprüf my ryme ;

Bot first, I pray ȝou, graip þe mater clene,
Reproche me nocth quhill þe work be oursene.
Beis nocth our studious to spy a mote in my Ee,
That in ȝour awin a fery bote can nocth see,
5 And do to me as ȝe wald be done to.
Now hark, schiris, þar is na mair ado :
Quha list attend, gewis audience, & draw neir ;
Me thocht Virgile [begouth] on þis maneir.

(b) THE PROLOUG OF PE SEWYNT BUIK OF AENEADOS.

10 THE brycht phebus, schene souerane, hevynis E, Fol. 147 a.
The opposit held of his chymis hie,
Cleir schynand bemys, and goldin symeris hew,
In laten colour altering haill of new,
Kithing no syng of heyt be his wisage,
15 So neir approchit he his wynter staige ;
Reddy he was to entir þe thrid morne
In cloudy skyis vndir capricorne.
All thocht he be þe hart and lamp of hewing,
Forfeblit wolx his lemand gyltly lewyne,
20 Throw þe declyning of his large round speire.
The frosty regioune ringis of þe ȝeir,
The tyme and sessioune bitter cald and paill,
The schort dayis þat clerkis clep brumall,
Quhen bryme blastis of þe northyne art
25 Oure quhelmyt had neptunus in his cart,
And all to schaik þe levis of þe treis,
The rageand storm our walterand wally seis.
Reweris rane reid one spait with watteir broun,
And burnis hurlis all þair bankis downe ;

And land brist rumland rudely *wyth* sic beir—
So loud ne rummist wyld lioun or beir.

Fludis monstreis, sic as meirswyne or quahilis,
For þe tempest law in þe deip devallys.

Mars occident, retrograide in his speir,

5

Provocand stryff, rignit as lord þat ȝeir;

Rany orioune *wyth* [his] stormy face

Bevalit of þe schipman by his rayf;

Frawart saturne, chill of complexioune,

10

Throw quhais aspect derth and infectioune

Bene causit oft, and mortale pestilens,

Vent progressiue þe greis of his ascens;

And lusty hebe, Junois douch[t]ire gay,

Stud spulȝeit of hir office and array.

The soill ysowpit in to waittir wak,

15

The firmament oure kest *wyth* rokis blak,

The ground fadyt, and fauch wolx all þe feildis,

Montayne toppis sleikit *wyth* snaw our heildis;

On raggit rolkis of hard harsk quhyne stane,

With frossyne frontis cauld clynty clewis schane:

20

Beute wes lost, and barrand sew the landis,

Wyth frostis haire oure fret þe feildis standis.

Soure bittir bubbis and þe schowris snell

Semyt one þe sward ane similitude of hell,

Redusyng to owr mynd, in ewery steid,

25

Goustly schaddois of heild and gressily deid.

Thik drumly scuggis dirknit so þe hewyne;

Dym skyis oft furth warpit feirfull lewyne,

Flaggis of fyir, and mony felloun flawe,

Scharp soppis of sleit and of þe snypand snawe.

30

The dowy dichis war all donk and wait,

The law waille flodderit all *wyth* spait,

The plane stretis and every hie way
 Full of fluschis, doubbis, myre, and clay.
 Laggerit leys wallowit farnys schewe,
 Broune muris kithit þair wysnit mossy hewe,
 5 Bank, bra, and boddum blanschit wolx and bair ;
 For gurll wyddir growyt bestis haire ;
 The wynd maid wayfe þe reid weyd one þe dyk ;
 Bedovin in donkis deyp was ewery syk ;
 Our craggis and þe front of rochis seyre
 10 Hang greit isch schoklis lang as ony speire ;
 The ground stude barrand, wedderit, dosk, and gray ;
 Herbis, flouris, and girsis wallowit away ;
 Woddis, forestis, wyth nakyt bewis blowt,
 Stud strypyty of þair weyd in ewery hout.
 15 So bustuysly boreas his bugill blewe,
 The deyr full de[r]n dovne in þe dalys dreue ;
 Smal byrdis, flokand throw thik ronnis thrang,
 In chyrmynge and wyth cleping changit þair sang,
 Seikand hidlis and hirnys þaim to hyde
 20 Fra feirfull thuddis of þe tempestyuus tyde.
 The wattir lynnis routtis, and ewery lynde
 Quhyslyt and brayt of þe swouchand wynde.
 Puire laboraris and byssy husband men
 Went wayt and wery draglyt in þe fen ;
 25 The sely scheip and þair lytill hyrd gromis
 Lurkis vndir le of bankis, wodys, and bromys ;
 And wthir dantit gretar bestiall,
 Within þair stabillis sesyt in to stall,
 Sic as mulis, horf\$, oxin, and ky,
 30 Fed tuskit baris, and fat swyne in sty,
 Sustenit war by mannis gouernance
 One hervest and one symmeris purwiance.

Fol. 148 a.

Wyd quhair with forſ so eolus schouſtis schyll
 In this congeleyt ſeſſioune ſcharp and chyll,
 The callour air, penetratiue and puire,
 Dasyng þe bluide in ewery creature,
 Maid syk warm stovis and beyne fyris hait, 5
 In double garmont cled and wyly coyt,
 Wyth mychty drink, and meytis conforutive,
 Agayne þe storme wyntire for to strive.
 Repaterit weill, and by þe chymnay beykyt,
 At ewin be tyme doyne a bed I me ſtreikit, 10
 Warpit my heid, keſt one claythiſ thrinfauld,
 For till expell þe perrellus peirsand cauld.
 I crocit me, ſyne bownit for to ſleip,
 Quhair, lemand throw þe glas, I did tak keip
 Latonya, þe lang irkſum nycht, 15
 Hir ſubtell blenkis ſched and wattriy lycht,
 Full hie wp quhyrlyt in hir regioune,
 Till phebus rycht in oppoſitioune,
 In to the crab hir propir mansioune draw,
 Haldand þe hycht all þocht þe ſone went law. 20
 Hornit he bawde, quhilk clepe [we] þe nycht owle,
 Wythin hir caverne hard I ſchout and ȝowle;
 Laithlie of forme, wyth crukit camschow bek,
 Vgſum to heir was hir wyld elriche ſcreik :
 The wyld geiſ claking eik by nychtis tyde 25
 Attoore þe citie fleand hard I glyde.
 One ſlummyr I ſlaid full ſad, and ſlepit ſownd
 Quhill the oriȝent wpwart can rebound ;
 Phebus crownit byrd, þe nychtis orlager,
 Clappand his wyngis, thryſ had crawin cleir ; 30
 Approching neir þe greiking of þe day,
 Wythin my bed I waikynnit quhair I lay ;

So fast declinis Synthea þe mone.

And kais keklis on þe ruiff abone :

Palamedes byrdis crouping in þe sky,

Fleand on randoune schapin lik ane Y,

Fol. 149 a.

5 And as ane trumpat rang þair wocis soun,

Quhais cryis bene pronosticatioune

Off wyndy blastis and wentositeis :

Faste by my chalmir, in heycht wysnit treis,

The soir gled quhislis loud wylly mony ane pew,

10 Quhair by þe day was dawin weil I knew.

Badbeit þe fyre, and the candill a lycht ;

Syne blissit me, and, in my wedis dycht,

Ane schot wyndo vnschet a lytill on char ;

Persawit þe mornyng bla, wane, and har,

15 Wyth cloudy gum and rek oure quhelmyt þe air,

The sowlȝe stythlie, hasart, rowch, and hair,

Branschis bratling, and blayknit schew þe brays,

With hyrstis harsk of waggand wyndilstrays,

The dew droppis congelyt one stibyll and rynd,

20 And scharp hailstanis, mort fundit of kynd,

Hoppand one þe thak and one þe causy by.

The schot I clossit, and drew inward in hy,

Chiwerand for cauld, þe sessioune was so snell ;

Schup wyth hait flambe to fleme þe fresyng fell.

25 And, as I bownit me to þe fyre me by,

Bayth wp and downe þe houſ I did aspy ;

And seand Wirgill one ane lettune stand,

To writ anone I hynt ane pene in hand,

For till performe þe poet grawe and sad,

30 Quham so fer furth or þan begun I had ;

And wolx ennoyit sum dey়l in my hart

Thair restit vncompleittit so gret ane part.

Fol. 149 b.

And til my self I said, in guid effect,
 Thow man draw furth, þe ȝok lyis on þi neck.
 Wythin my mynd compasing thocht I so,
 Na thing is doune quhill ocht remanis to do;
 For byssines, quhilk occurrit one cace,
 Oure woluit I þis volume, lay ane space;
 And, þocht I wery was, me lyst nocth tyre,
 Full laith to leve owr werk swa in the myre,
 Or ȝet to stynt for byttir storme or rane:
 Heyr I assayit to ȝok owr pleuch agane:
 And, as I culd, wyth afauld diligence,
 This nixt buike following of profound sentence
 Has þus begoune in þe chyll wyntir cauld,
 Quhen frostis dois ourfret bayth fyrth and fald.

5

10

20

Explicit tristis prologus; Quhairof þe altar sayis þus: 15

This Prolog smellis new cum furth of hell;
 And, as owr buik begouth his weirfair tell,
 So, weill according, dewlie bene annexit
 Thow drery preambill, wyth ane bludy text.
 Off sabyll be þi letteris illumynate,
 According to þi proces\\$ and estate.

XXI.

JOHN BELLENDE

(c. 1540).

[The text is taken from the Advocates' Library MS. of the translation of the first five books of Livy (18. 3. 12). Bellenden was engaged on the work in 1533. The MS. has been dated about 1540. The only other extant MS., the Boyndlie, was probably written ten or twenty years later. The best edition of Bellenden is by Mr W. A. Craigie (Scottish Text Society, 2 vols., 1901, &c.)]

FROM THE TRANSLATION OF LIVY (I. xxi.)

How tarquyne biggit þe tempil of Iupiter; of p. 105.

sindri prodigiis schewin to þe perpetuite and
magnitude thareof; And how tarquyne send
his twa sonnys to þe tempil of Apollo, to
explore quhat was signifyit be þe prodigious
eddir; and of þe respons gevin to þame;
And how Iunius brutus kist þe erde.

THE ciete of gabynis tane, and þe pepill thareof
brocht vnder romane empire be þir fals &
tressonable slichtis, king tarquyne made pece with
þe pepill namyt eques: Syne renewit þe band of
confederacion with [þe] tuskanis. eftir þis settand
his mynde to policy and civil laubouris, first he made
him to big þe tempil of Iupiter in þe mont terpey.
And becaus baith he and his fader had made ane
vow to big þis tempill, he thocht he wald complete
þe samyn, þat it mycht remane hereeftir in memorie
of his empire and name. Attoure, to mak þe said

montane fre of al vthir religionis, and na goddis bot alanerlie Iupiter to be adorit in þe samyn, he tuke purpois to distroy be augury all þe remanent tempillis and chapellis quhilk war biggit and consecrate in it afore be auguryis during þe empire of 5 king Tacius, quhen he, beand in extreme dangere, votit þame to his goddis for victorie to be had aganis romulus. It is said þat in þe begynnyng of þis magnificent lauboure the goddis schew certane prodigiis and vncouth mervellis, to signifie þe grete 10 puissance and magnitude of romane empire; ffor quhen þe foulis be auguriis had schewin þare evident takynnys, to suffir all þe tempillis (quhilkis war biggit in þe montane foresaid) to be evertit and destroyit, ȝit þai wald noctt admitt þat þe tempill 15 of þe god namyt terminus suld be destroyit. Of quhilk tempill was gevin þis augurie and divinacioun following: The vnchangeabil seit of god terminus (quhilk alanerlie amang þe remanent goddis sal abide vnchasit away fra his mansioun) Signifis all thingis 20 ferme and stabill within his hallowit marchis. This werde of perpetuite beand accepptit, followit ane vþir prodigie to signify þe magnitude of romane empire. apperit to þe lauboraris (quhilkis war castand vp þe fundament of þe said tempill) ane 25 hede of ane man, with visage hale but ony corruptioun, quhilk signifit þat þe said tempill suld be hede of þe warld: for all þe divinouris and prophetis quhilkis war in þe toun, And als all þe divinouris quhilkis war brocht out of hetruria, interpret þis 30 prodigie foresaid to þe samyn effect. All wayis þe mynde of tarquyne was gretumlie troublit for þe

importabill expens^s daly rising be þis magnificent
bigging; ffor all þe mony gottin by expugnacioun
of þe ciete of pomecia, quhilk was ordanit to haue
completit þis tempill, mycht skarslie lay þe ground
5 and first foundament þareof. In þis mater I will
gif mare credit to fabius pictor, becaus he is mare
ancient historiographoure, Saying þe spuleȝeis gottin
in direpcioune of þe said toun Extendit alanelry to
fourty talentis, than to gif creditt to piso saying the
10 samyn extendit to lx^m pundis of siluer; quhilk sovm
was put by (as said is) to the bigging of þe said
tempil. ffor it is nocth lichtlie to be trowit þat sa
huge money (as piso allegis) mycht be gottin in þe
direpcioune of ony ane toun. Attoure, þare is na
15 toun nor ciete adiacent of sic riches, þat þe spuleȝe
þareof mycht haue bene sufficient to haue rasit þe
fundament of þis magnificent werk. king terquyne,
setting his hail ingyne & industry to complete
þis tempil, brocht sindri craftsmen out of heth-
20 ruria; And nocth alanelrie spendit þe public &
commoun money of þe toun apoun þis tempill, bot
als he thirllit al þe pepill of þe toun to ware þare
laubouris on þe samyn. And how beit þe pepill
war continually thirllit and occupiit be him als weill
25 in werely besines as policye, ȝit þai thocht þare
laubouris þe leſs displesand þat þai war occupijt in
bigging þe tempillis of goddis with þare awne handis.
Attoure, quhen he had completit the said tempil
on his maner, than he thirllit þe pepill to vthir p. 107.
30 mare besines of leſs honouris; and in sa fer as þai
war occupiit with mare vile lauboure þan afore, þare
lauboure was the mare displesand and sare; for þai

war constrenit to mak public setis and scaffaldis in
 commoun placis quhare playis war devisit, and als
 mak ane commoun fousye with rowme and depe
 synkis gangand vnder þe erde to þe rivere, to purge
 þe toun of all corrupcioun: And to thir last twa 5
 werkis na magnificence may be comparit in oure
 dayis. king terquyne, eftir þat þe pepill had bene
 continually exercit with þir and siclike laubouris, he
 considerit þat þe multitude of idil pepill wald be
 richt chargeand to his toun; & þarefore to augment 10
 þe boundis of empire with new pussance, he send
 ane large nowmer of his pepill to new citeis, þat is
 to say to Circe and to signia, to þat fyne þat þai
 mycht, throw new increscence and multitude of pepill,
 be sum tyme ane strang Municioun and defence, als 15
 wele be sey as land, to þe pepill of rome. quhill
 terquyne was doing sic thingis, apperit ane terribill
 prodigie afore his ene; for ane serpent slaid haistelie
 out of ane pillare of tre, and made þe pepill present
 for þe tyme astonist, sa þat þai fled with grete 20
 dredoure to þe palice, throw quhilk þe king was
 stirkin haistelie with na les fere þan hevy thocht.
 And how beit to þe interpretacioun of public pro-
 digiis alanerlie war brocht þe prophetis & divinouris
 of ethuria; ȝit becaus þe king saw þis terribill sicht 25
 presentlie and was astonist þarewith, he set him with
 þe more diligence to knaw quhat thing mycht follow
 þareeftir; And þarefore concludit to send to þe
 tempill of Appollo, quhilk was þe maist illustir orakil
 þat was in þai dayis, for respons. and becaus þe 30
 mater was ponderus and (as he allegit) concernyt
 maist him self, he wald committ þe respons þareof

to nane vtheris bot to his awne maist tendir freyndis,
And send finalie his twa sonnys titus tarquinius and
Aruns tarquinius in grece throw mony vncouth and
vnknawin landis and mare vnknawin seyis. titus
5 and aruns (als sone as þai war direckit to þis
message) tuke with þame lucius Iunius brutus, gottin
on terquina, the kingis sister. This lucius Iunius
was ane man of mare hie ingine þan he semit for
þe tyme; ffor quhen þe said lucius Iunius had sene
10 his eldest bruthir, namyt Aruns Iunius, slane with
mony of all þe princes of Rome be his [awin] eme p. 108.
lucius terquyne, he tuke ferme purpois to governe
him in sic maner þat nouthir suld þe king haue
occaisoun to drede ony attemptatis following be his
15 curage, nor ȝit to desire ony gudis pertenyng to his
estate; Traisting (gif he war nocht estymoit, bot
haldin in contempcioun) to be sovir of his life,
quhare na defence apperit to sauf him be þe law.
Herefore be crafty industry he dissimillit, & made
20 him as he war ane fule; And becaus he sufferit all
his gudis and landis to pas as eschete and confiscate
to þe king, he was callit to his surname Brutus, þat
is to say ane dum beist. Sa plesit þe goddis þat
vnder þe schaddow of þat name þe deliuier[ar] of
25 romane pepil mycht hide his curage quhil he saw
þe tyme respondent þareto. It is said þat þis
Brutus, passand to delphos, þe templ of Appollo, with
þir two sonnys of tarquyne, erare (as þai belevit) to
haue bene fule þan companȝeon to þame in þare
30 viage, brocht ane wand of gold inclusit be his crafty
ingyne within ane club of horne, and offerit þe
samyn to Apollo. At last, quhen þir brethir war

cummyn to þe said tempill, and fullelie satifijt be respons^s of apollo of sic thing^{is} as pertenit to þare fader, þai tuke new purpois in þare myndis, to inquire quhilk of þame sal be king of romanis immediateli eftir king tarquyne. belive ane voce was herd 5 out of þe lawest place of þe tempill, Saying: “O ȝoung children, he þat first kissis his moder sall succede efter tarquyne.” Thir two brethir commandit þis respons to be kepit maist quiet, þat sixtus tarquinius þare thrid bruthir (quhilk was in rome) 10 suld knew na thing of þis respons^s, and haue na parte of Romane empire; and þarefore kest Cavillis amang þaim twa, quhilk of þame suld kis^s þare moder first at þare cummyn to rome. Brutus knawing weil þis respons^s of Apollo fer discrepant to þare 15 interpretacioun and mynde, ruschit (as it had bene aganis his wil) to þe ground and kissit þe erde, becaus it was þe commoun moder of all mortall creaturis. Sic thing^{is} done, þir companȝeounis maid þame to returne hame.

XXII.

THE COMPLAYNT OF SCOTLANDE

(1548 or 1549).

[There is no MS. of the *Complaynt*, but the text of the only early edition, from which the following extracts are made, must have been printed at Paris within a year or two of its composition. Some minor orthographical and typographical peculiarities are explained by the fact that the volume was set up by foreign printers, just as in the case of the Paris and Louvain Catholic Tractates of 1570-1600, or in that of Chepman and Myllar's Edinburgh prints of 1508, which were the work of English craftsmen. The author, who is an enthusiastic supporter of the French or Anti-English party in Scottish affairs, is still unknown. The work is for the most part a translation or adaptation of several books. Its main source is the *Quadrilogue Invectif* of Alain Chartier, from which the Scots author has borrowed the plan as well as many passages. There are contributions from Octavien de Saint Gelais and Sir David Lyndsay; and it is very probable that other portions of this book, which some have considered to be the most thoroughly Scottish production of its age, will be traced to French or other sources. The vocabulary is an exaggerated phase of the Middle Scots Latinised style. French influence is strong, but it is the “Latial verbocination” of the *Rhétoriqueurs*.

The text was edited by Dr John Leyden in 1801; and again in 1872 by Dr James A. H. Murray for the *Early English Text Society*. See also the article by Dr W. A. Neilson in the *Journal of Germanic Philology* (No. 4), and the note by Mr W. A. Craigie in *The Modern Quarterly of Language and Literature* (I. 267). The following passages are taken from the copy in the Advocates' Library.]

(a) PROLOG TO THE REDAR.

A MASIS the sycond, quhilk vas the last kyng Fol. 7 b.
ande indegete of the egipciens, (ande, as diodore rehersis, he vas the fyift legislator of egip),
maid ane ordinance contrar the vice of ydilnes, that
5 al his subiectis of egip var oblist, vndir the pane
of dede, to bring euery ȝeir ther namis in vrit to

Fol. 8 a.

the prouest of the prouince quhar ther remanyng
vas, ande ther to testife the stait of ther vacacione
ande the maneir of ther lyuing. be this politic ordi-
nance the egipciens var inducit tyl adhere to vertu,
ande to leyrne sciens, craftis, ande mecanike occupa- 5
tions, maist comodius ande conuenient for the public
veil of egyp. Than efftir this ordinance of amasis,
the Gymniosophistes institut ane mair strict ordi-
nance amang the pepil of inde: that is to say, that
ane person suld nocht be admittit to resaue his 10
corporal refectione quhil on to the tyme that he
hed manifest realye, or ellis be certan testificatione,
the frutis of his laubours of the daye precedent.
the seuerite of thir strict ordinance var augmentit
be ane edict of sesostris the grit kyng of egyp: for 15
he statut ane ordinance til excerse his propir childir
ande the ȝong princis ande gentil men of his court
to vse them til indure excesse of laubirs. he statut
that none of them suld tak ther refectione quhil
thai hed gone ande run the tyme of fife or sex 20
houris; to that effect that throught sic excerse
ther membris mycht be purgit fra corruppit hum-
ours, the quhilkis humours nocht beand degeistit
mycht be occasione to dul ther spreit ande to mak
ther body onabil to resist ydilnes. thir ordinances 25
of the egipciens are verray necessair to be vsit in al
realmys, be rason that the maist part of the pepil,
throught ther natural fraigilite, consumis the maist
part of ther dais in ydilnes. This detestatione that
i haue rehersit of ydilnes par chance maye be iugit 30
be inuyful ignorantis, that i condampe my self, in
sa far as thai persaue me nocht ocupeit vitht me-

Fol. 8 b.

canyc byssynes. nou, to confound ignorant detrakkers, i vil arme me vitht the vordis of publius scipio, as cicero rehersis in the prolege of the thrid beuk of his officis, sayand that scipio vas neuyr
5 les ydil as quhen he aperit to be idil, nor he vas neiuyr les solitair as quhen he aperit to be solitair; for quhen he aperit to be ydil, than he vas solist in his mynde anent the gouernyng of the public veil, ande quhen he aperit to be solitar, than he
10 vas speikand vitht hym self anent his auen byssynes, & sa he vas neuir ydil nor solitair, quhoubeit that he aperit sum tyme in the sycht of the vulgaris to be ydil & solitair. *nunquam se minus ociosum quam cum ociosus, nec minus solum quam cum solus esset.*
15 i vil apply thir vordis to my self. for quhoubeit that the laubir vitht the pen & the studie on speculatione of vertu apeir to be ydilnes, ^{Fol. 9 a} *ȝit* thai ar no ydilnes, bot rather ane solist byssynes of the body & of the spreit. ande nou, sen gode hes noct
20 dotit me vitht speculatione of liberal sciens nor philosophie, nor vitht stryntht of my body til indure seruile subiectione, nor *ȝit* vitht no art nor mecanyc craft, ther for i vil help to the auansing of the public veil vitht my studye & vitht my
25 pen. In the antiant dais the romans var mair renforsit in curageus entreprisis be the vertu of the pen ande be the persuasions of oratours nor thai var renforsit be the sourdis of men of veyr. Euerye craft is necessair for the public veil, ande
30 he that hes the gyft of traductione, compiling, or teching, his faculte is as honest, as crafty, ande as necessair, as is to be ane marynel, ane marchant, ane

Fol. 9 b.

cordinar, charpenteir, captan, ciulist, or ony vthir
 crafft or sciens. ther is na degreis of vertu amang
 them, for gyf ane craft or sciens be gude, than it
 is as gude as ony craft can be, for al sortis of ver-
 teous facultes ar of ane lyik vertu, as cicero sais 5
 in the thrid of his paradoxis, that ane gude man
 can be na bettir nor ane vthir man that is gude;
 for gyf ane man be gude, than he is as gude as
 ony gude man can be: siclyik, gyf ane craft be
 gude, than it is as gude as ony craft can be; ther 10
 for ane man of ane craft suld nocth detest ane
 vthir sort of craft, considerand that oure hurt nature
 hes nocth dotit ane man til vse al craftis. Aristotil
 sais in the fyrst beuk of his politiques, that nature
 hes nocth maid ane man lyik gladius delphicus. 15
 The significatione of gladius delphicus is of this
 sort. delphos is ane solemnit place, on the hyl of
 pernasus, quhar ther standis ane tempil dedicat til
 appollo. ther cam daly to that tempil diuerse pure
 men in pilgremage. ther duelt on that hil smythis 20
 & forgearis of yrn ande steil, the quhilki; culd mak
 ane instrament of yrn conuenient for mony officis,
 for tha vald gar ane instrament serue for ane ham-
 myr, ane turkes, ane file, ane sourd, ane knyf, ande
 ane borrel. this sort of instramentis var sellit to pure 25
 pilgryms that hed nocthmekil moneye to by ilk
 instrament be the self: ande be cause that instra-
 ment seruit til mony officis, ther for it vas callit
 gladius delphicus. of this sort aristotil makkis ane
 comparisone, sayand, that nature hes nocth maid 30
 ane man abil for euerye craft or office, bot nature
 hes maid ane man abil to be ane prince, ane abil

to be ane seruand, ane abil to be ane clerk, ane
abil to be ane craftis man, be rason that oure hurt
nature hes diuidit oure complexions to be of diuerse
qualiteis; ande for that cause ve sal fynd amang
5 ane thousand men ane thousand consaitis ande ane
thousand conditions. for that cause aristotil hes
said in his politiques, that in ilk comunite ther is
ane multitude, ande ilk ane hes sum part of vertu
of diuerse degreis, ande ilk ane of thir degreis ar
10 ordand til help vthirs in necessite. Cicero gyuis
ane exemplil in his retoric, quhou that the citinaris
of cartomat in ytalye, sende for ane excellent payntur,
callit eracleon. thai promest to gyf hym ane
grit some of moneye, for to paynt ane fayr ymage
15 of the deesse iuno. than eracleon gart al the fayr
ande best lyik ȝong vemen of that cite cum in his
presens, ande than he chesit fife of the best lyik
amang them al, to be his patron. quhen he hed
contemplit & spyit the proportions & propreteis of
20 nature of thir fife ladeis he chesit the face of ane,
the een of ane vthir, the handis of the thrid, the
hayr of the feyrd, the armis, the myddil, ande the
feit of the fyift; of this sort he formit the patron
of the ymage of iuno, efftir the proportione of diuerse
25 of the membris of thir foirsaid fife ȝong ladeis,
be cause he culd noct get al his patron in ane
special lady. for sche that vas pleysand of hyr face,
vas noct pleysand of hyr hayr, ande sche that hed
plesand handis, hed noct pleysand een, ande sche
30 that hed ane veil proportionet body, hed euil pro-
portionet feit; ande to conclude, he culd noct get
ane lady in special that vas sufficient to be his

Fol. 10 *a*.Fol. 10 *b*.

patron, nor ȝit that culd be comparit til gladius delphicus, quhilk vas ane instrament that seruit til mony officis. be this exemplil ve maye considir that nature hes nocht dotit ane person to be qualifeit to excerse al sortis of craftis; for that cause 5 aristotil sais that al sortis of craftis suld concur to gyddir, ande ilkane til help vthirs, as nature prouidit fyrst in the begynnyng. thir prolix vordis, befor rehersit, ar ane preparatiue contrar the detractione of inuyful clerkis that ar mair expert in latyne tong 10 nor i am, quhilkis vil nocht set furtht ane gude verk tyl induce the pepil to vertu, nor ȝit vil correct my ignorant error; bot rather thai ar mair prompt to repreif ane smal ignorant falt nor to commende ane grit verteous act: bot ȝit no man suld decist 15 fra ane gude purpose, quhoubeit that detractione be armit witht inuy ready to suppedit & tyl impung ane verteous verk; for quhat euyr he be that intendis to compile ane verk to content euerye man, he suld fyrst drynk furtht the occean see. Ande 20 quhoubeit that ther var na detrakkers tyll accuse or to repreif my ver�is, ȝit nochtheles i suld nocht be ouer temerair to set furtht ane verk that surpassis my ingyne; for ane hen that seikis hyr meyt in the mydding may scraipe sa lang amang the fylht, 25 quhil sche scraip furtht sum ald knyfe that hes been tynt, the quhilk knyfe cuttis hyr throt eftiruart, as i sall apply ane exemplil conformand to this samyn purpose, as eftir followis.

Annibal, that vailȝeant cartagien, beand venquest 30 be nobil scipion, past for refuge tyl anthiocus, kyng of sirrie, quha vas at that tyme ane vailȝeant

prince: he resauit annibal in his realme, ande in his protectione, ande did hym grit honour ande reuerens. ane prince can nocht schau hym mair nobil nor mair verteouse as quhen he resauis in his
5 fauoir ane desolat prince, distitute of remeide ande disparit of consolatione, quhilk hes bene violently affligit be aduerse fortoune. thir tua princis vsit oft to visye the feildis to tak ther recreatione, ande to Fol. 11 b
pas til hounting ande til vthir gammis, conuenient
10 for ther nobilit. at sum tyme thai vald pas to the sculis, to heir the lecture of ane philosophour callit phormion, quha remanit in the toune of ephisy, ande techit natural ande moral philosophie to the 3ong men of the cuntry. on ane day, thir tua
15 princis be chance entrit in the achademya, to heir ane lesson of philosophie techit be the said phormion, philosophour. he persauand thir tua princis entir in his scule, he changit the mater of that present lecture, ande, but prouisione, he began to
20 teche the ordour of the veyris, declarand quhou that captans suld ordour battellis contrar ther enemis. this philosophour techit sa profudly the maneir of the ordoryng of battellis in presens of thir tua princis, that thai that herd hym neuyr of
25 befor meruellit nocht alanelry of his quyk ingyne, bot as veil thai that herde hym daly var in grit admiratione. it is the nature of ane man that hes ane quyk spreit ande ane ripe ingyne, that euerye purpos ande questione is familiar tyl hym. kyng
30 anthiocus tuke grit gloir be cause he hed sic ane prudent philosophour in his cuntry: quhar for he Fol. 12 a.
inquirit annibal quhat iugement he hed of his

philosophour phormion. Annibal ansuert vitht as hardy curage as quhen he venqueist the romans at the battel of cannes, for ane vailȝeant prince tynis nocht his curage, quhou beit that aduerse fortune resist his felicite, bot rather hes gude hope that 5 dame fortoune vil mittigat hyr auen crualte. this vas the answer of annibal tyl anthiocus, in the presens of phormion: ‘Nobil prince anthiocus, i hef seen mony ald men tyne ther vyt, bot i sau neuyr sa grite ane fule amang them al as is thy philos- 10 ophour phormion, for he maye be callit the mirrour of folye. ther can nocht be ane mair folye as quhen ane ydiot, distitute of knaulage, presumis to teche or to leyrne ane man that hes bayt̄t specu- latione ande experiens. i pray the to tel me (kyng 15 anthiocus) quhat hart can thole, or quhat tong can be stil, quhen thai see, or heris tel, of the presumpteous consait of thy vane philosophour, quhilk hes been neurest al his dais in ane solitar acha- demya of greice, ande ȝit he dar be sa bold to 20 present hym befor prince annibal, to disput ande tyl indoctryne the maneir of the veyris ande of the batellis, as he var prince of affrica, or captan of 25 rome: for verite he hes ane smal iugement of sic maters, or ellis he estemeis vs to be litil exper- mentit in the veyris. be his vane consaitis that he hes studeit on beukis, he beleuis to leyrne annibal the prettik of the veyris, ande the conquess- 30 ingis of realmis. O kyng anthiocus, al the goddis vait quhat defferens is betuix philosophie techit in sculis ande betuix the stait of captans in the ordor- ing of batellis on the feildis; ande quhat defferens

is to vrit viht ane pen & the vsing of ane speyr
vailȝeantly in battel; ande quhat defferens is ther
betuix mony beukis ande ane captan heffand his
enemye befor his ee. Ther is diuerse men that
5 can blason the veiris in the tauerne, or at the fyir
syde, amang the vulgar ignorant pepil; bot i synd
nocht mony that dar hasȝarde ther lyue contrar
ther enemeis. O anthiocus, thy philosophour phor-
mion sau neuyr the iunyng of ane battel, viht cruel
10 escharmouschis in the ryding of forrais: he sau
neuyr the array of men of veyr brokyn, ande tua
armeis myxt amang vthirs, fechtand be fellone forse,
quhar the defluxione of blude hed payntit ande cul-
lourt all the feildis: he herd neuyr the dolorus trom-
15 pet sounde befor the iunyng of ane battel, nor ȝit he
harde it neuyr sound to gar the men of veyr retere
fra ane dangeir: he persauit neuyr the trason of
ane party, nor the couuardeis of ane vthir party:
he sau neuyr the litil nummir of them that fechtis,
20 nor the grite nummir of them that fleis for dredour.
O anthiocus, thy philosophour suld teche the thyng
that he hes studeit at the sculis, & the thing that
he hees seen viht his een, to them that vas neuyr
at the sculis, ande to them that vas neuyr pretykkit
25 in the veiris, rather nor til vs that hes been ex-
perimentit in the veiris al oure dais. the prettik
of the veiris is mair facil to be leyrnit on the feildis
of affrica nor in the sculis of greice. Thou vait,
kyng anthiocus, that this sex ande thretty ȝeiris i
30 hef beene excersit in the veiris, baytht in ytalie
ande in spangȝe, quhar that fortoune hes schauen
hyr ryght aduerse contrar me, as is hyr vse to do

Fol. 13 a.

to them that vndirtakkis difficil entrepricis, as thou
 may see be experiens; for or i hed ane beyrde, i
 vas seruit lyik ane captan, ande nou, quhen my
 Fol. 13 b. beyrd is be cum quhyt, i am be cum ane seruand.
 i sueir to the (kyng anthiocus) be the gode mars, 5
 that gyf ony persone vald speir at me the maneir
 of the gouernyng of ane battel, i vait nocth quhat
 ansuere to mak, be raison that battellis consistis
 vndir the gouernance of fortune, ande nocth in the
 ingyne of men, nor in the multiplie of pepil. all 10
 veyris ar begun be princis on ane iust titil, ande
 syne procedis be visdome; bot the ende of the veyris
 consistis in the chance of fortune. Ther for, it is
 grit folye to thy philosophour til vndirtak to leyrn
 the ordiring of battellis vitht in his solitair acha- 15
 demya: it var mair necessair ande honest for hym
 to vse his auen professione ande faculte nor to mel
 vitht ony faculte that passis his knaulage.' annibal
 said mony vthir gude purposis tyl anthiocus, anent
 this samyn purpose, as plutarque rehersis in his 20
 apothigmatis.

This exemplil tendis, that al prudent men hes mair
 occasione to condamp & repreif this raggit naykyt
 tracteit nor annibal hed occasione to repreif the
 philosophour phormion; for my dul rude brane suld 25
 nocth hef been sa temerair as to vndirtak to cor-
 rect the imperfectione of ane comont veil, be cause
 the maist part of my knaulage is the smallest part of
 my ignorance: ȝit nochtheles i hope that vyise men
 vil reput my ignorance for ane mortifeit prudens, be 30
 rason of my gude intentione that procedis fra ane
 affectiue ardant fauoir that i hef euyr borne touart

this affligit realme quhilk is my native cuntry. Nou
heir i exort al philosophouris, historigraphours, &
oratours of our scottis natione to support & til
excuse my barbir agrest termis; for i thocht it nocht
5 necessair til hef fardit ande lardit this tracteit witht
exquisite termis, quhilkis ar nocht daly vsit, bot
rather i hef vsit domestic scottis langage, maist intel-
ligibil for the vlgare pepil. ther hes bene diuerse
translatours ande compilaris in ald tymys, that tuke
10 grite plesair to contrafait ther vlgare langage, mixand
ther purposis witht oncouht exquisite termis, dreuyn,
or rather, to say mair formaly, reuyn fra lating,
ande sum of them tuke pleiseir to gar ane word of ther
purpose to be ful of sillabis half ane myle of lyntht,
15 as ther was ane callit hermes, quhilk pat in his verkis
thir lang tailit wordis, *conturbabuntur, constantinopoli-*
tani, innumerabilibus, sollicitudinibus. ther vas ane vthir
that vrit in his verkis *gaudet honorificabilitudinitatibus.*
al sic termis procedis of fantastiknes ande gloriis
20 consaitis. i hef red in ane beuk of ane preceptor
that said til his discipulis, *loquere verbis presentibus,*
& utere moribus antiquis: that is to saye, thou sal
speik comont langage, ande thou sal lyue eftir the
verteous maneirs of antiant men. ȝit nochtheles ther
25 is mony wordis of antiquite that i hef rehersit in this
tracteit, the quhilkis culd nocht be translatit in
oure scottis langage, as auguris, auspices, ides, ques-
teours, senaturus, censours, pretours, tribuns, ande
mony vthir romane dictions: ther for gyf sic wordis
30 suld be disusit or detekkit, than the phrasis of the
antiquite vald be confundit ande adnullit: ther for
it is necessair at sum tyme til myxt oure langage witht

Fol. 14 b.

part of termis dreuyn fra lateen, be rason that oure
 scottis tong is nocht sa copeus as is the lateen tong,
 ande also ther is diuerse purposis & propositions that
 occurris in the lating tong that can *nocht* be translatit
 deuly in oure scottis langage: ther for he that is 5
 expert in latyn tong suld nocht put reproche to the
 compilation, quhou beit that he fynd sum purposis
 translatit in scottis that accords nocht vitht the lateen
 regester: as ve hef exemplil of this propositione,
homo est animal. for this terme *homo* signifeis baytht 10
 man ande woman, bot ther is nocht ane scottis
 terme that signifeis baytht man ande woman; ande
animal signifeis al thyng that hes lyue ande is
 sensibil, bot ther is nocht ane scottis terme that
 signifeis al quyk sensibil thyng: ther for this pro- 15
 positione, *mulier est homo*, is treu, ande \exists it ve suld
 nocht saye that ane woman is ane man; Ande sic-
 lyik this propositione, *homo est animal*, is treu, ande
 \exists it ve suld nocht say that ane man is ane beyst. of
 this sort ther is baytht termis ande propositions in 20
 lateen tong, the quhilk vil be difficil to translait them.
 i hef rehersit thir vordis, in hope to eschait the
 detractione of inuyful gramariaris, quhilkis ar mair
 prompt to reprehende ane smal falt nor tha ar to
 commend ane verteouse act. Nou for conclusione of 25
 this prolog, i exort the, gude redar, to correct me
 familiarly, ande be cherite, Ande til interpreit my
 intentione fauorablye, for doutles the motione of the
 compilatione of this tracteit procedis mair of the
 compassione that i hef of the public necessite nor 30
 it dois of presumptione or vane gloir. thy cheretabil
 correctione maye be ane prouocatione to gar me

studye mair attentiulye in the nyxt verkis that i intend to set furtht, the quhilk i beleif in gode sal be verray necessair tyl al them that desiris to lyue verteouslye indurand the schort tyme of this oure 5 fragil peregrinatione, & sa fayr veil.

(b) FROM *ANE MONOLOGUE OF THE ACTOR.*

THE solist ande attentive laubirs that i tuke to vrit thir passagis befor rehersit, gart al my body be cum imbecille ande verye, ande my spreit be cum sopit in sadnes, throught the lang conteneuatione 10 of studie, quhilk did fatigat my rason, ande gart al my membris be cum impotent. than, til eschaip the euyl accidentis that succedis fra the onnatural dais sleip, as caterris, hede verkis, ande indegestione, i thocht it necessair til excerse me vitht sum actyue 15 recreatione, to hald my spretis valkand fra dulnes. than, to exsecute this purpose, i past to the greene hoilsum feildis, situat maist comodiusly fra distemprit ayr ande corruppit infectione, to resaue the sueit fragrant smel of tendir gyrssis ande of hoilsum balmy 20 flouris maist odoreferant. besyde the fut of ane litil montane there ran ane fresche reueir as cleir as berial, quhar i beheld the pretty fische vantounly stertland vitht there rede vermeil fynnis, ande there skalis lyik the brycht siluyr. on the tothir syde of 25 that reueir there vas ane grene banc ful of rammel grene treis, quhar there vas mony smal birdis hoppand fra busk to tuist, singand melodius reportis of natural music in accordis of mesure of diapason prolations,

tripla ande dyatesseron. that hauynly ermonyie aperit
to be artificial music. in this glaidful recreatione i
conteneuit quhil phebus vas discendit vndir the vest
northt vest oblique oriszone, quhilk vas entrith that
samyn daye in the xxv. degré of the sing of gemini, 5
distant ffe degréis fra oure symmyr solstice, callit
the borial tropic of cancer, the quhilk, be astrolog
supputatione, accordis vitht the sext daye of iune.
there eftir i entrith in ane grene forrest, to contempil
the tendir ȝong frutes of grene treis, be cause the 10
borial blastis of the thre borouing dais of marche hed
chaissit the fragrant flureise of euyrie frute tree far
athourt the feildis. of this sort i did spaceir vp ande
doune but sleipe, the maist part of the myrk nycht.
instantly there eftir i persauit the messengeiris of the 15
rede aurora, quhilkis throught the mychtis of titan
hed persit the crepusculyne lyne matutine of the
northt northt est oriszone, quhilk vas occasione that
the sternis & planetis, the dominatours of the nycht,
absentit them, ande durst noct be sene in oure 20
hemispere, for dreddour of his auful goldin face.
Ande als fayr dyana, the lantern of the nycht, be cam
dym ande pail, quhen titan hed extinct the lycht of
hyr lamp on the cleir daye. for fra tyme that his
lustrant beymis var eleuat iiiii. degréis abufe oure 25
oblique oriszone, euery planeit of oure hemespeir be
cam obscure, ande als al corruptit humiditeis ande
caliginus fumis & infekkit vapours, that hed bene
generit in the sycond regione of the ayr quhen titan
vas visiand antepodos, thai consumit for sorrou quhen 30
thai sau ane sycht of his goldin scheap. the grene
feildis, for grite droutht, drank vp the drops of the

fresche deu, quhilk of befor hed maid dikis & dailis Fol. 31 a.

verray donc. there eftir i herd the rumour of rammasche foulis ande of beystis that maid grite beir,
quhilk past besyde burnis & boggis on grene bankis

5 to seik ther sustentatione. there brutal sound did redond to the hie skyis, quhil the depe hou cauernis of cleuchis & rotche craggis ansuert vitht ane hie not, of that samyn sound as thay beystis hed blauen. it aperit be presumyng & presuposing that blaberand
10 echo hed beene hid in ane hou hole, cryand hyr half ansueir, quhen narcissus rycht sorye socht for his saruandis, quhen he vas in ane forrest, far fra ony folkis, & there eftir for loue of echo he drounit in ane drau vel.

[The author, after describing the sounds of the birds, draws down to the shore and sees a fight at sea. The smoke of the battle compels him to retire.]

15 Quhar for i rais and returnit to the fresche feildis Fol. 34 a.
that i cam fra, quhar i beheld mony hudit hirdis blauuand ther buc hornis and ther corne pipis, calland and conuoyand mony fat floc to be fed on the feildis. than the scheiphirdis pat there scheip
20 on bankis and brais and on dry hillis, to get ther pastour. than i beheld the scheiphirdis vyuis and ther childir that brocht there mornyng bracfast to the scheiphirdis. than the scheiphyrdis vyuis, cuttit raschis and seggis, and gadrit mony fragrant grene
25 meduart, vitht the quhilkis tha couurit the end of ane leye rig, & syne sat doune al to gyddir to tak there refectione, quhar thai maid grit cheir of euyrie Fol. 34 b. sort of mylk, baytht of ky mylk & ȝoue mylk, sueit mylk and sour mylk, curdis and quhaye, sourkittis,

fresche buttir ande salt buttir, reyme, flot quahaye,
 grene cheis, kyrn mylk. euyrie scheiphird hed ane
 horne spune in the lug of there bonet. thai hed
 na breyd bot ry caikis and fustean skonnis maid of
 flour. than, eftir there disiune, tha began to talk 5
 of grit myrrynes that vas rycht plesand to be hard.
 in the fyrst, the prencipal scheiphirde maid ane ori-
 sone tyl al the laif of his compang3ons, as eftir followis.

'O ȝe my frendis that ar scheiphirdis, ve hef grit
 cause to gyf thankis to god for the hie stait and 10
 dignite that he hes promouit vs to posses, the quhilk
 stait prefferris al vthir faculte of this varld, baytht
 in honour and in profeit. for sen the varld vas
 creat, scheiphirdis prefferrit al vthir staitis. quhar
 for the maist anciant nobilis that hes bene in ald 15
 tymis, tha detestit vrbanite, and desirit to lyue in
 villagis and landuart tounis to be scheiphirdis, or
 to laubir rustic occupation on the hoilsum feildis,
 as diuerse historigraphours hes maid mentione. for
 in ald tymis pastoral and rustical occupatione vas of 20
 ane excellent reputacione, for in thai dais quhen the
 goldin varld rang, kyngis and princis tuke mair delyit
 on the feildis and forrestis to keip bestialite and to
 manure corne landis nor thai did to remane in pre-
 toral palecis or in tryumphand citeis.' . . . 25

Fol. 35 a. Quhen the scheiphird hed endit his prolix orison
 to the laif of the scheiphirdis, i meruellit nocht litil
 quhen i herd ane rustic pastour of bestialite, distitut
 of vrbanite, and of speculatione of natural philosophie,
 indoctryne his nyghtbours as he hed studeit pho- 30
 lome, auerois, aristotel, galien, ypocrites, or Cicero,
 quhilk var expert practicians in methamatic art.

Than the scheiphirdis vyf said: ‘my veil belouit his-band, i pray the to decist fra that tideus melancolic orison, quhilk surpassis thy ingyne, be rason that it is nocht thy facultee to disput in ane profound 5 mater, the quhilk thy capacite can nocht comprehend. ther for, i thynk it best that ve recreat our selfis vyht ioyus comonyng, quhil on to the tyme that ve return to the scheip fald vyht our flokkis. And to begyn sic recreatione i thynk it best that 10 euyrie ane of vs tel ane gude tayl or fabil, to pas the tyme quhil euhn.’ Al the scheiphirdis, ther vyuis and saruandis var glaid of this propositione. than the eldest scheiphird began, and al the laif followit, ane be ane in ther auen place. it vil be 15 ouer prolix and no les tideus to reherse them agane vord be vord. bot i sal reherse sum of ther namys that i herd. sum vas in prose, & sum vas in verse: sum var storeis, and sum var flet taylis. Thir var the namis of them as eftir followis. the taylis of 20 cantirberrye, Robert le dyabil duc of Normandie, the tayl of the volfe of the varldis end, Ferrand erl of Flandris that mareit the devyl, the taiyl of the reyde eyttyn viht the thre heydis, the tail quhou perseus sauit andromada fra the cruel monstir, the prophysie 25 of merlyne, the tayl of the giantis that eit quyk men, on fut by fortht as i culd found, vallace, the bruce, ypomedon, the tail of the thre futtit dog of norrouay, the tayl quhou Hercules sleu the serpent hidra that hed vij heydis, the tail quhou the kyng of est mure 30 land mareit the kyngis dochтир of vest mure land, Skail gellenderson the kyngis sone of skellye, the tayl of the four sonnis of aymon, the tail of the brig of

mantribil, the tail of syr euan, arthours knycht, rauf coilȝear, the seige of millan, gauen and gollogras, lancelot du lac, Arthour knycht he raid on nyght vith gyltin spur and candil lycht, the tail of floremond of albanye that sleu the dragon be the see, the tail of 5 syr valtir the bald leslye, the tail of the pure tynt, claryades and maliades, Arthour of litil bertangȝe, robene hude and litil ihone, the meruellis of mandieil, the tayl of the ȝong tamlene, and of the bald braband, the ryng of the roy Robert, syr egeir and 10 syr gryme, beuis of southamtoun, the goldin targe, the paleis of honour, the tayl quhou acteon vas transformit in ane hart and syne slane be his auen doggis, the tayl of Pirramus and tesbe, the tail of the amours of leander and hero, the tail quhou Iupiter transformit 15 his deir loue yo in ane cou, the tail quhou that iason van the goldin fleice, Opheus kyng of portingal, the tayl of the goldin applil, the tail of the thre veird systirs, the tayl quhou that dedalus maid the laborynth to keip the monstir minotaurus, the tail 20 quhou kyng midas gat tua asse luggis on his hede be cause of his auereis.

Quhen thir scheiphyrdis hed tald al thyr pley-sand storeis, than thay and ther vyuis began to sing sueit melodius sangis of natural music of the anti- 25 quite.

[Here follows a list of the songs.]

Fol. 49 (30) ^{a.} Thir scheiphirdis ande there vyuis sang mony vthir melodius sangis, the quhilkis i hef nocht in memorie. than, eftir this sueit celest armonye, tha began to dance in ane ring. euyrie ald scheiphyrd 30 led his vyfe be the hand, and euyrie ȝong scheip-

hird led hyr quhome he luffit best. Ther vas viij scheiphyrdis, and ilk ane of them hed ane syndry instrament to play to the laif. the fyrst hed ane drone bag pipe, the nyxt hed ane pipe maid of ane
5 bleddir and of ane reid, the thrid playit on ane trump, the feyrd on ane corne pipe, the fyft playit on ane pipe maid of ane gait horne, the sext playt on ane recordar, the seuint plait on ane fiddil, and the last plait on ane quhissil. kyng amphion that
10 playit sa sueit on his harpe quhen he keptis his scheip, nor ȝit appollo the god of sapiens, that keptis kyng admetus scheip vitht his sueit menstralye, none
Fol. 49 (30)
b. of thir tua playit mayr cureouslye nor did thir viij scheiphyrdis befor rehersit; nor ȝit al the scheip-
15 hirdis that virgil makkis mention in his bucolikis, thai culd noct be comparit to thir fair said scheiph-
hyrdis; nor orpheus that playit sa sueit quhen he socht his vyf in hel, his playing prefferrit noct thir fair said scheiphirdis; nor ȝit the scheiphyrd pan,
20 that playt to the goddis on his bag pype, nor mercurius that playit on ane sey reid, none of them culd preffer thir foirsaid scheiphirdis. i beheld neuyr ane mair dilectabil recreatione. for fyrst thai began vitht tua bekkis and vitht a kysse. euripides, iuuenal,
25 perseus, horasse, nor nane of the satiric poiettis, quhilkis mouit ther bodeis as thai hed bene dansand quhen thai pronuncit ther tragedieis, none of them keptis moir geomatrial mesure nor thir scheiph-
hyrdis did in ther dansing. Nor ludius, that vas the
30 fyrst dansar of rome, culd noct hef bene comparit to thir scheiphirdis. it vas ane celest recreation to behald ther lycht lopene, galmonding, stendling

bakuart & forduart, dansand base dansis, pauuans, galȝardis, turdions, braulis, and branglis, buffons, vitht mony vthir lycht dancis, the quhilk ar ouer prolix to be rehersit. . . .

Fol. 50 (31) *a.* [The author adds, 'ȝit nochtheles i sal rehers sa mony as my ingyne can put in memorie,' and proceeds to name them.]

Than, quhen this dansing vas dune, tha departit 5
and past to call there scheip to ther scheip cottis.
thai bleu vp there bagpipis. than the bel veddir
for blythnes bleyttit rycht fast, and the rammis
raschit there heydis to gyddir. than the laif of
ther fat flokkis followit on the fellis, baytth ȝouis 10
and lammis, kebbis and dailis, gylmyrs and dil-
mondis, and mony herueist hog. than i departit
fra that companye, and i entrit in ane onmauen
medou, the quhilk abundit vitht al sortis of hoilsum
flouris, gyrsis, and eirbis maist conuenient for medy- 15
cyn. . . .

Fol. 51 (32) *a.* Al this be me veil contemplit, ande beand con-
tentit of that pleysand nychtis recreatione, i maid
me reddy to returne to the toune that i cam fra,
to proceid in the compiling of my beuk. Bot 20
morpheus, that slepye gode, assailȝeit al my mem-
bris ande oppressit my dul melancolius nature, quhilk
gart al my spreitis vital ande animal be cum impo-
tent & paralitic; quhar for on neid forse i vas con-
strenȝeit to be his sodiour. than in ane takyn of 25
obediens, i maid hym reuerens on my rycht syde
on the cald eird, ande i maid ane cod of ane gray
stane. than i purposit to preue ane prettic. i closit
my een to see gyf i culd leuk throught my ee liddis;

bot my experiens vas sune expirit. for tua houris
lang, baytht my eene greu as fast to gyddir as thai
hed bene gleuit vith glar or vith gleu. i beand in
this sad solitar soun sopit in sleipe, ane hauy melan-
5 colius dreyme perturbit the foure quartaris of my
dullit brane, the quhilk dreyme i sal reherse in this
gros dyit, as neir the verite as my rememorance
can declair to my rude ingyne.

XXIII.

REGISTER OF THE PRIVY COUNCIL

(1546, 1552).

[The following passages are taken from the original *Register of the Privy Council*, preserved in H.M. General Register House, Edinburgh. The first, *anno 1546*, deals with the assault on the Castle of St Andrews; the second, *anno 1552*, with the Council's enactments regarding the price of wines. Later specimens, from the years 1567 and 1618, are given in this volume, to illustrate the gradual growth of English influence in official Scots.]

(a) TERMS WITH THE CASTLE OF ST ANDREWS.

Fol. 54 b.

THE quhilk day, anentis þe mater proponit be my lord chancellar in presens of þe quenis grace and þe haill counsale, schawand in effect þat my lord gouernour and baronis of þe realme hes lyne þis langtyme at þe assege of þe castell of sanctandrois, 5 quhilkis hes bene varay costlie to him And þe haile realme, and is unnable to be gottin bot be hungris, quhilk will nocht be haistelie done; and þe king of Ingland preparis all his powar to cum vpoun þis realme haistelie, and, as it may be leifit, ane pairt 10 þairof to cum in fiff and to þe said houſs of sanctandrois, and to get it fra þe personis þat haldis þe samyn, considerand þa ar fforfaltit and our [souerane ladyis rebellis and . . .] gudis, and hes bot þair lyffis to saiff, quhilk þai can nocht saif[ie] do bot be 15 halding of þe said castell, and dowtis nocht bot to be vitt[alit] be Ingland; nocht þe les þe saidis personis desyris to be gude scottis men, and leif at þe faith

Fol. 55 a.

and pece of our souerane Lady, Sertane puntis and articlis being grantit to þame be my lord gouernour and counsale; and for þe fulfilling of þa þingis, giff þa be grantit, desyris for þair securite þat all þingis salbe
5 fulfillit to þaim, to remane with þe castell of sanct-androis and with my lord gouernouris sone, and sall defend þe samyn aganis Ingland; And, for securite of þair parte, sall giff plegis sik as þai may geiff, with souerteis vnder grete sovmes; and, sen þis concernis
10 þe commoun weill of þe realme hielie, that þa wald avis, counsale, and deliuer quhat salbe done in þe premis, quhat is best appeirand to be done for þe commone weile of þe realme: The mater being referit to þe lordis of counsale, þa haiff deliuerit and
15 concludit þat for mony causis and in speciale to eschew þat þe Inglysmen get na interes in the said castell, and þe samin and my lord gouernouris sone nocth to be deliuerit in þe Inglysmennis handis; and als, considering þat þe said castell is nocth wynnable
20 bot be famyne, That it is best for þe commone weile þat my lord gouernour appunct with þe personis being in þe said castell in þe best way þat can be diuisit, and þai to remane with þe samin quhill al be fulfillit for my lord gouernouris parte, and to gif plegis and
25 souerteis for þe keiping of þair parte, as in þe appunctment to be maid þairupoun salbe at mair lenth contenit.

(b) THE PRICE OF WINES.

THE quhilk day, fforsamekle as þe quenis grace, my Fol. 53 a.
lord gouernour, & lordis of secreit counsale being
30 rememberit of þe monyfald & diuersis vþeris actis &

statutis maid in generall counsale & vþerwais for suppressing of derth in þis realme of wynis, lik as in þe actis & statutis maid þairupoun is at mair lenth contenit, and specialie þe last act of parliament maid at Edinburch þe first day of Februar, þe ȝeir of god 5 j^mv^elj ȝeris; Nochtwithstanding þe quhilkis, & greit multiply of wynis daylie cumand in þis realme at þe eist & west seyis, þe prices þairof encress^s and dekayis nocht, bot þe derth remanis; And, to put ordour now in dew tyme þairto, the quenis grace, my lord gouernour, and lordis of secreit counsale vnderstandand þat þe wynis þis instant ȝeir, as apperis, ar multiplyt in France, and þairby may be sauld vpoun competent & reasonabill prices, with gud & sufficient proffet had alsweill to þe byaris as sellaris, nochtþeles þair is 15 diuer^s and sindry our souerane ladyis liegis þat byis þe saidis wynis in greit, & forstallis þe samyn in prive maner, and kepis þe saidis wynis to ane derth, incontrair þe tenour of þe act of parliament maid þairupoun, incurrand þairthrow þe panis contenit in þe 20 samyn: Thairfor þe quenis grace, my lord gouernour, & lordis forsaidis ordanis letteris to be direct to officiaris of þe quenis, schireffis in þat pairt, chargeing þaim to pas to þe mercat croces of all borrowis of þis realm and vþeris places neidfull, and þair be oppin 25 proclamatioun command and charge all & sundry our souerane ladys liegis, þat nane of þaim tak vpoun hand to by ony wynis þat is cumin, or happynnis to cum, in þe hevynnis or portis of þis realme at þe eist and northland seyis fra þis day furth, of ony derrer 30 price nor xvij fⁱ þe tovn of bourdeoux wyne, and xij fⁱ þe tovn of rochell wyne; and þat nane of þame sell

þe samyn of ony derrer price nor viij d þe pynt of
bourdeoux wyne, & vj d the pynt of Rochell wyne;
and þat na wynis þat is to cum ^{Fol. 53 b.} nor is cumin in at þe
west seyis, portis, & hevynnis þairof be bocht of ony
5 derrer price nor xv fⁱ þe tovn of bourdeoux wyne, and
þe tovn of rochell wyne for xiiij fⁱ; and þe samyn to
be sauld in pynt & quart in maner foirsaid, vnder þe
pane of eschaeting of all þe saidis wynis þat þai
salhappin to by, to gidder with þe rest of all þair
10 gudis movabill, for þair contemptiou; and þis act to
extend alsweill to burcht as to landis and vpoun þe
byaris & sellaris.

XXIV.

SIR DAVID LYNDSAY.

[The first passage is taken from the 8vo black-letter *Dialog betuix Experience and ane Courteour* (otherwise known as the *Monarche*), ll. 538-684, printed at "Copmanhoun" and dated 1552 (but printed at St Andrews in 1554); the second is from *The Dreme*, ll. 799-1036, also printed at the same press. Both texts are taken from the rare copies in the volume of Lyndsay's poems in the Library of the University of Edinburgh (De. 6. 35). The third is from *Ane Satyre of the Thrie Estaitis*, printed by Robert Charteris, Edinburgh, 1602. The complete works of Sir David Lyndsay have been printed and edited by the E. E. T. S. (1865-71) and by David Laing (3 vols., 1879).]

p. 22.

(a) ANE EXCLAMATIOUN TO THE REDAR, TWYCHEYNG
THE WRYTTYNG OF VULGARE AND MATERNALL
LANGUAGE.

GENTYL Redar, haif at me non dispyte,
Thynkand that I presumptuously pretend,
In vulgair toung so heych mater to writ;
Bot quhair I mys I pray *ȝe* till amend.
Tyll vnernit I wald the cause wer kend
Off our most miserabyll trauell and torment,
And quhow, in erth, no place bene parmanent.

5

Quhowbeit that diuers deuote cunnyng Clerkis
In Latyne toung hes wryttin syndrie bukis,
Our vnernit knawis lytill of thare werkis,
More than thay do the rauyng of the Rukis.
Quharefore to Colȝearis, Cairtaris, & to Cukis,
To Iok and Thome, my Ryme sall be diractit,
With cunnyng men quhowbeit it wylbe lactit.

10

Thocht euery Commoun may nocht be one Clerk,
Nor hes no Leid except thare young maternall,
Quhy suld of god the maruellous heuinly werk
Be hid frome thame? I thynk it nocht fraternall.

5 The father of heuin, quhilk wes & is Eternall,
To Moyses gaif the Law on mont Senay
Nocht in to Greik nor Latyne, I heir say.

He wrait the Law in Tablis hard of stone,
In thare awin vulgare language of Hebrew,
10 That all the bairnis of Israell, every one,
Mycht knaw the law, and so the sam ensew.
Had he done wryt in Latyne or in Grew,
It had to thame bene bot ane sawrles Iest:
3e may weill wytt God wrocht all for the best.

p. 23.

15 Aristotyll nor Plato, I heir sane,
Wrait nocht thare hie Philosophie naturall
In Duche, nor Dence, nor young Italiane,
Bot in thre most ornate young maternall,
Quhose fame and name doith ryng perpetuall.
20 Famous Virgill, the Prince of Poetrie,
Nor Cicero, the flour of Oratrie,

Wrait nocht in Caldye language, nor in Grew,
Nor ȝit in to the language Sarazene,
Nor in the naturall language of Hebrew,
25 Bot in the Romane young, as may be sene,
Quhilk wes thair proper language, as I wene.
Quhen Romanis rang Dominatoris in deid,
The Ornat Latyne wes thare propir leid.

In the mene tyme, quhen that thir bauld Romance
 Ouer all the warld had the Dominiou,
 Maid Latyne Scolis, thare glore for tyll auance,
 That thare language mycht be ouer all commoun,
 To that intent, be my Opinioun,
 Traistynge that thare Impyre sulde ay Indure ;
 Bot of fortune alway thay wer nocht sure. 5

p. 24.

Off Languagis the first Diuersytie
 Wes maid be Goddis Maledictioun.
 Quhen Babilone wes beildit in calde,
 Those beildaris gat none vther afflictiou :
 Affore the tyme of that punyssioun
 Wes bot one toung, quhilk Adam spak hym self,
 Quhare now of toungis thare bene thre score and
 twelf. 10

Nochtwithstandyng, I thynk it gret plesour,
 Quhare cunnyng men hes languagis anew,
 That in thare ȝouth, be deligent laubour,
 Hes leirnit Latyne, Greik, and ald Hebrew.
 That I am nocht of that sorte sore I rew :
 Quharehouse I wald all bukis necessare
 For our faith wer in tyll our toung vulgare. 15

Christ, efter his glorious Ascentioun,
 Tyll his Disciplis send the holy Spreit
 In toungis of fyre, to that intentiou,
 Thay, beand of all languagis replete,
 Throuch all the warld, with wordis fair and sweit,
 Tyll euery man the faith thay suld furth schaw
 In thare awin leid, delyuerand thame the Law. 20

Tharefore I thynk one gret dirisioun
To heir thir Nunnis & Systeris nycht and day
Syngand and sayand psalmes and orisoun,
Nocht vnderstandyng quhat thay syng nor say,
5 Bot lyke one stirlyng or ane Papingay,
Quhilk leirnit ar to speik be lang vsage:
Thame I compair to byrdis in ane cage.

Rycht so Childreyng and Ladyis of honouris
Prayis in Latyne—to thame ane vncuth leid—
10 Mumland thair matynis, euinsang, & thare houris,
Thare *Pater Noster*, *Aue*, and thare *Creid*.
It wer als plesand to thare spreit, in deid,
'God haue mercy on me,' for to say thus,
As to say '*Miserere Mei, Deus.*'

15 Sanct Ierome in his propir toung Romane
The Law of God he trewlie did translait
Out of Hebrew and Greik in Latyne plane,
Quhilk hes bene hid frome ws lang tyme, god wait,
Onto this tyme: bot, efter myne consait,
20 Had Sanct Ierome bene borne in tyll Argyle,
In to Yrische toung his bukis had done compyle.

Prudent sanct Paull doith mak narratioun
Twycheyng the diuers leid of euery land,
Sayand thare bene more edificatioun
25 In fyue wordis that folk doith vnderstand
Nor to pronounce of wordis ten thousand
In strange langage, sine wait not quhat it menis:
I thynk sic pattryng is not worth twa prenis.

p. 25.

Vnlernit peple, on the holy day,
 Solemnitye thay heir the Euangell soung,
 Nocht knawyng quhat the preist dois sing nor say,
 Bot as ane Bell quhen that thay heir it roungh :
 3it, wald the Preistis in to thare mother toung 5
 Pas to the Pulpitt and that doctryne declare
 Tyll lawid pepyll, it wer more necessare.

p. 26.

I wald Prelattis and Doctouris of the Law
 With ws lawid peple wer nocht discontent,
 Thocht we in to our vulgare toung did knew 10
 Off Christ Iesu the lyfe and Testament,
 And quhow that we sulde keip commandiment ;
 Bot in our language lat ws pray and reid
 Our *Pater Noster*, *Aue*, and our *Creid*.

I wald sum Prince of gret Discretioun 15
 In vulgare language planelye gart translait
 The neidfull lawis of this Regioun :
 Than wald thare nocht be half so gret debait
 Amang ws peple of the law estait.
 Geue euery man the veryte did knew, 20
 We nedit nocht to treit thir men of law.

Tyll do our nyghtbour wrang we wald be war,
 Gyf we did feir the lawis punysment :
 Thare wald nocht be sic brawlyng at the bar,
 Nor men of law loup to sic royall rent. 25
 To keip the law gyf all men war content,
 And ilk man do as he wald be done to,
 The Iugis wald get lytill thyng ado.

The Propheet Dauid, Kyng of Israell,
Compyld the plesand Psalmes of the Psaltair
In his awin propir young, as I heir tell;
And Salamone, quhilke wes his sone and air,
Did mak his buke in tyll his young vulgare.
Quhy suld nocht thare sayng be tyll ws schawin.
In our language? I wald the cause wer knawin.

5

Lat Doctoris wrytt thare curious questionis,
And argumentis sawin full of Sophistrie,
Thare Logick, and thare heych Opinionis,
Thare dirk Iugementis of Astronomye,
Thare Medecyne, and thare Philosophye;
Latt Poetis schaw thare glorious Ingyne,
As euer thay pleis, in Greik or in Latyne;

p. 27.

10

15

20

Bot lat ws haif the bukis necessare
To commoun weill and our Saluatioun
Justlye translatit in our young Vulgare.
And als I mak the Supplicatioun,
O gentyll Redar, haif none Indignatioun,
Thynkand I mell me with so hie matair.
Now to my purpose fordwart wyll I fair.

FINIS.

(b) THE DREME.

OF THE REALME OF SCOTLAND.

p. 329.

QUHILK, efter my sempyll intandiment,
 And as Remymbrance did to me report,
 I sall declare the suith and verrayment,
 As I best can, and in to termis schort.
 Quharfor, effecteouslie I ȝow exhorte,
 Quhowbeit my wrytting be nocht tyll avance,
 5 ȝit, quhare I faill, excuse myne Ignorance.

Quhen that I had ouersene this Regioun,
 The quhilk, of nature, is boith gude and fair,
 I did propone ane lytill questioun,
 Beseikand hir the same for to declare.
 Quhat is the cause our boundis bene so bair ?
 Quod I : or quhat dois mufe our miser[i]e ?
 Or quhareof dois proceid our povertie ?

For, throw the supporte of your hie prudence,
 Of Scotland I persauie the properteis,
 And als considderis, be experience,
 Of this countre the gret commoditeis :
 First, the haboundance of fyschis in our seis,
 And fructuall montanis for our bestiall,
 10 And for our cornis mony lusty vaill ;

p. 330.

The ryche Ryueris, pleasand and proffitabyll ;
 The lustie loochis, with fysche of sindry kyndis ;
 Hountyng, halkyng, for nobyllis conuenabyll ;

5

10

15

20

Forestis full of Da, Ra, Hartis, and Hyndis;
The fresche fontanis, quhose holesum cristel stryndis
Refreschis so the fluriste grene medis;
So laik we no thyng that to nature nedis.

5 Of every mettell we haue the ryche Mynis,
Baith Gold, Syluer, and stonis precious;
Howbeit we want the Spyces and the Wynis,
Or vther strange fructis delycious,
We haue als gude, and more neidfull for ws.
10 Meit, drynk, fyre, clathis, thar mycht be gart abound
Quhilkis als is nocth in al the Mapamound:

More fairer peple, nor of gretar ingyne,
Nor of more strenth, gret dedis tyll indure.
Quharefor, I pray ȝow that ȝe wald defyne
15 The principall cause quharefor we ar so pure;
For I maruell gretlie, I ȝow assure,
Considerand the peple and the ground,
That Ryches suld nocth in this realme redound.

‘ My Sonne,’ scho said, ‘ be my discretiouin,
20 I sall mak answeir, as I vnderstand.
I say to the, vnder confessioun,
The falt is nocth, I dar weill tak on hand,
Nother in to the peple nor the land.
As for the land, it lakis na vther thing
25 Bot laubour, and the pepyllis gouernyng.’

Than quharein lyis our Inprosperitie?
Quod I, I pray ȝow hartfullie, Madame,
ȝe wald declare to me the veritie;

Or quho sall beir of our barrat the blame ?
 For, be my treuth, to se I thynk gret schame
 So plesand peple and so fair ane land,
 And so few verteous dedis tane on hand.

Quod scho, ‘I sall, efter my Iugement,
 Declare sum causis, in to generall,
 And, in to termes schorte, schaw myne intent ;
 And syne, transcend more in to speciali.
 So, this is myne conclusioun fynall,
 Wantyng of Iustice, polycie, and peace,
 Ar cause of thir unhappynes, allace !

It is deficill Ryches tyll incres,
 Quhare Polycie makith no residence ;
 And Policey may neuer have entres,
 Bot quhare that Iustice dois delygence
 To puneis quhare thare may be found offence.
 Justice may noct haue Dominatioun,
 But quhare Peace makis habitatioun.’

Quhat is the cause, that wald I vnderstand,
 That we sulde want Iustice and polycie
 More than dois France, Italie, or Ingland ?
 Madame, quod I, schaw me the veritie ;
 Sen we haue Lawis in this countre,
 Quhy want we lawis Exersitioun,
 Quho suld put Iustice tyll exicutioun ?

Quhare in dois stand our principall remeid,
 Or quha may mak mendis of this myscheif ?
 Quod scho, ‘I fynd the falt in to the heid ;

For thay, in quhome dois ly our hole releif,
I fynd thame rute and grund of all our greif;
For, quhen the heddis ar nocht delygent,
The membris man, on neid, be negligent.

5 So I conclude the causis principall
 Of all the trubyll of this Natioun
Are in to Prencis in to speciall,
 The quhilkis hes the Gubernatioun,
 And of the peple Domination;
10 Quhose contynewall exersitioun
 Sulde be in Iustice Exicutioun.

For, quhen the sleuthful hird dois sloug and sleip,
 Taking no cure in kepyng of his floke,
Quho wyll go sers amang sic heirdis scheip,
 May habyll fynd mony pure scabbit crok,
 And goyng wyll at large, withouttin lok;
15 Than Lupis cumis, and Lowrance, in ane lyng,
 And dois, but reuth, the sely scheip dounthryng.

Bot the gude hird, walkryfe and delygent,
20 Doith so, that all his flokis are rewlit rycht,
To quhose quhissill all are obedient;
 And, geue the wolffis cumis, daye or nycht,
 Thame to deuore, than are thay put to flycht,
Houndit, and slane be thair weill dantit doggis;
25 So are thay sure, baith ȝowis, lambis, & hoggis.

p. 333.

So I conclud that, throw the negligence
 Of our infatuate heidis insolent,
Is cause of all this Realmes indigence,

Quhilkis in Iustice hes nocth bene delygent,
 Bot to gude counsall inobedient,
 Havand small Ee vnto the commoun weill,
 Bot to thair singulare proffect euerilk deill.

For quhen thir Wolffis be oppressioun
 5
 The pure peple but piete doith oppres,
 Than sulde the prencis mak punisioun,
 And cause tha Rebauldis for to mak redres,
 10
 That ryches mycht be and Policey incres :
 Bot ryght difficult is to mak remeid,
 Quhen that the falt is so in to the heid.'

THE COMPLAYNT OF THE COMMOUN WEILL OF
 SCOTLAND.

And thus as we wer talking, to and fro,
 We saw a boustius berne cum ouir the bent,
 But hors, on fute, als fast as he mycht go,
 Quhose rayment wes all raggit, rewin, & rent ;
 15
 With wisage leyne, as he had fastit lent ;
 And fordwart fast his wayis he did aduance,
 With ane ryght melancolious countynance ;

With scrip on hip, and pykstaff in his hand,
 As he had purposit to passe fra hame.
 Quod I, gude man, I wald faine vnderstand,
 Geve that ȝe plesit, to wyt quhat wer ȝour name ?
 20
 Quod he, 'my Sonne, of that I think gret schame :
 Bot, sen thow wald of my name haue ane feill,
 Forsuith, thay call me John the commoun weill.' 25

Schir Commoun weill, quho hes ȝow so disgysit ?

Quod I : or quhat makis ȝow so miserabyll ?

I haue maruell to se ȝow so supprysit,

The quhilk that I haue sene so honorabyll.

5 To all the warlde ȝe haue bene proffitabyll,

And weill honorit in everilk Natioun :

How happinnis, now, ȝour tribulatioun ?

‘Allace !’ quod he, ‘thow seis how it dois stand
With me, and quhow I am disherisit

10 Of all my grace, and mon pas of Scotland,

And go afore quhare I was cherisit.

Remane I heir, I am bot perysit ;

For thare is few to me that takis tent,

That garris me go so raggit, rewin, and rent.

15 My tender freindis ar all put to the flycht ;

For polecey is fled agane in France ;

p. 335

My Syster, Iustice, almaist haith tynt hir sycht,

That scho can nocht hald evinly the ballance ;

Plane wrang is clene capitane of Ordinance,

20 The quhilk debarris Laute and reasoun ;

And small remeid is found for oppin treassoun.

In to the south, allace ! I was neir slane ;

Ouer all the land I culd fynd no releiff :

Almoist betuix the Mers and Lowmabane

25 I culde nocht knaw ane leill man be ane theif.

To schaw thare reif, thift, murthour, and mischeif,

And vecious workis, it wald infect the air ;

And als lang sum to me for tyll declair.

In to the hieland I could fynd no remeid,
 Bot suddantlie I wes put to exile ;
 Thai sweir swyngeoris thay tuke of me non heid,
 Nor amangs thame lat me remane ane quhyle.
 Als, in the oute Ylis, and in Argyle,
 Unthrift, sweirnes, falset, pouertie, and stryfe
 Pat policey in dainger of hir lyfe.

5

In the law land I come to seik refuge,
 And purposit thare to mak my residence ;
 Bot singulare proffect gart me soun disluge,
 And did me gret iniuris and offence,
 And said to me, ‘ swyith, harlote, hy the hence ;
 And in this countre se thow tak no curis,
 So lang as my auctoritie induris.’

10

p. 336

And now I may mak no langer debait ;
 Nor I wate nocht quhome to I suld me mene ;
 For I haue socht throw all the Spirituall stait,
 Quhilkis tuke na compt for to heir me complene :
 Thare officiaris, thay held me at disdene ;
 For Symonie, he rewlis vp all that rowte ;
 And Couatyce, that Carle, gart bar me oute.

15

Pryde haith chaist far frome thame humilitie ;
 Deuotioun is fled unto the freris ;
 Sensuale plesour hes baneist Chaistitie ;
 Lordis of Religioun, thay go lyke Seculeris,
 Taking more compt in tellyng thair deneris,
 Nor thay do of thare constitutioun—
 Thus are thay blyndit be ambitioun.

20

25

Oure gentyll men are all degenerat;
 Liberalitie and Lawte boith ar lost;
 And Cowardyce with Lordis is laureate;
 And knychtlye curage turnit in brag and boste;
 5 The Cieule weir misgydis everilk oist:
 Thare is nocht ellis bot ilk man for hym self,
 That garris me go, thus baneist lyke ane elf.

Tharefor, adew! I may no langer tarye.'
 Fair weill, quod I, and with sanct Ihone to borrow!

10 Bot, wyt ȝe weill, my hart was wounder sarye,
 Quhen comoun weill so sopit was in sorrow;
 ȝit, efter the nyght, cumis the glaid morrow.
 Quharefor, I pray ȝow, schaw me in certane
 Quhen that ȝe purpose for to cum agane.

p. 337.

15 'That questioun, it sall be sone desydit,'
 Quod he, 'thare sall na Scot haue confortyng
 Off me, tyll that I see the countre gydit
 Be wysedome of ane gude auld prudent kyng,
 Quhilk sall delyte hym maist, abone all thyng,
 20 To put Iustice tyll exicutioun,
 And on strang tratouris mak puneisioun.

Als ȝit to the I say ane vther thyng:
 I see rycht weill that prouerbe is full trew,
 'Wo to the realme that hes ouir ȝoung ane king.'"
 25 With that he turnit his bak, and said adew.
 Ouer firth and fell rycht fast fra me he flew,
 Quhose departyng to me was displesand.
 With that, Remembrance tuk me be the hand

And sone, me thocht, scho brocht me to the roche,
 And to the coue, quhare I began to sleip.
 With that, one schip did spedalye approche,
 Full plesandlie saling apone the deip,
 And syne did slake hir salis, and gan to creip 5
 Towart the land, anent quhare that I lay:
 Bot, wyt ye weill, I gat ane fellowyn fray.

p. 338.

All hir Cannounis sche leit craik of at onis;
 Down schuke the stremaris frome the topcastell;
 Thay sparit nocht the poulder nor the stonis; 10
 Thay schot thare boltis, & doun thar ankeris fell;
 The Marenaris, thay did so ȝoute and ȝell,
 That haistalie I stert out of my dreme,
 Half in ane fray, and spedalie past hame;

And lychtlie dynit, with lyste and appityte; 15
 Syne efter past in tyll ane Oritore,
 And tuke my pen, and thare began to wryte
 All the visioune that I haue schawin afore.
 Schir, of my dreme as now thou gettis no more;
 Bot I beseik God for to send the grace, 20
 To rewle thy realme in unitie and peace.

(c) THE POOR MAN AND THE PARDONER.

PAUPER. THE PVRE MAN.

p. 64.

OF ȝour almis, gude folks, for Gods luife of heavin!
 For I haue motherles bairns, either sax or seavin.
 Gif ȝe'll gif me na gude, for the luife of Iesus,
 Wische me the richt way till Sanct-Androes. 25

DILIGENCE.

Quhair haue wee gottin this gudly companȝeoun ?
Swyith ! Out of the feild, fals raggit loun !
God wait gif heir be ane weill keipit place,
Quhen sic ane vilde begger Carle may get entres.
5 Fy on ȝow officiars, that mends nocht thir failȝies !
I gif ȝow all till the deuill, baith Provost and Bailȝies.
Without ȝe cum and chase this Carle away,
The Deuill a word ȝe'is get mair of our play.
Fals huirsun, raggit Carle, quhat Deuil is that thou
rugs ?

PAUPER.

10 Quha Devil maid the ane gentill man, that wald not
cut thy lugs ?

DILIGENCE.

Quhat, now ! Me thinks the carle begins to crack.
Swyith, carle ! Away ! Or be this day Ise break thy
back.

[*Heir sall the Carle clim vp and sit in the
Kings tchyre.*]

Cum doun ; or, be Gods croun ! fals loun, I sall slay
the.

PAUPER.

Now, sweir be thy brunt schinis. The Deuill ding
them fra the !
15 Quhat say ȝe till thir court dastards ? Be thay get
hail clais,
Sa sune do thay leir to sweir, and trip on thair tais.

DILIGENCE.

Me thocht the carle callit me knaue, evin in my face.
Be Sanct Fillane! thou salbe slane, bot gif thou ask
grace.

Loup doun; or, be the gude Lord! thow sall los thy
heid.

PAUPER.

I sal anis drink, or I ga, thocht thou had sworne my
deid.

[*Heir Diligence castis away the ledger.*

DILIGENCE.

Loup now, gif thou list; for thou hes lost the ledger. 5

PAUPER.

It is, full weil, thy kind to loup and licht in a tedder.
Thou sal be faine to fetch agane ȝe ledger, or I loup.
I sall sit heir, into this tcheir, till I haue tumde the
stoup.

[*Heir sall the Carle loup aff the scaffald.*

DILIGENCE.

Swyith! begger! bogill! haist the away!
Thow art over pert to spill our play. . . . 10
Quhat Devill ails this cruckit carle?

PAUPER.

Marie! meikill sorrow.
I can not get, thocht I gasp, to beg, nor to borrow.

DILIGENCE.

Quhair deuill is this thou dwels? Or quhats thy
intent?

PAUPER.

I dwell into Lawthiane, ane myle fra Tranent.

DILIGENCE.

Quhair wald thou be, carle ? The suth to me schaw.

PAUPER.

Sir, evin to Sanct-Androes, for to seik law.

DILIGENCE.

For to seik law, in Edinburgh was the neirest way.

PAUPER.

5 Sir, I socht law thair this monie deir day ;
Bot I culd get nane at Sessioun nor Seinȝe :
Thairfoir, the mekill din Deuill droun all the meinȝe ;

DILIGENCE.

Shaw me thy mater, man, with al the circumstances,
How that thou hes happinit on thir vnhappie chances.

PAUPER.

10 Gude-man, will ȝe gif me ȝour Charitie,
And I sall declair ȝow the black veritie.
My father was ane auld man, and ane hoir,
And was of age fourscoir of ȝeirs and moir ;
And Mald, my mother, was fourscoir and fyftein ;
15 And with my labour I did thame baith susteine.
Wee had ane Meir, that caryit salt and coill ;
And everie ilk ȝeir scho brocht vs hame ane foill.
Wee had thrie ky, that was baith fat and fair—
Nane tydier into the toun of air.

p. 66.

My father was sa waik of blude and bane,
 That he deit ; quhairfoir my mother maid great maine.
 Then scho deit, within ane day or two ;
 And thair began my povertie and wo.
 Our gude gray Meir was baittand on the feild ; 5
 And our Lands laird tuik hir for his hyreild.
 The Vickar tuik the best Cow be the head,
 Incontinent, quhen my father was deid ;
 And, quhen the Vickar hard tel how that my mother
 Was dead, fra-hand he tuke to him ane vther. 10
 Then Meg, my wife, did murne, both evin & morow,
 Till, at the last, scho deit for verie sorow.
 And, quhen the Vickar hard tell my wyfe was dead,
 The thrid Cow he cleikit be the head.
 Thair vnest clayis, that was of rapploch gray, 15
 The Vickar gart his Clark bear them away.
 Quhen all was gaine, I micht mak na debeat,
 Bot, with my bairns, past for till beg my meat.
 Now haue I tald ȝow the blak veritie,
 How I am brocht into this miserie. 20

DILIGENCE.

How did ȝe person ? Was he not thy gude freind ?

PAUPER.

The devil stick him ! He curst me for my teind,
 And halds me ȝit vnder that same proces,
 That gart me want the Sacrament at Pasche.
 In gude faith, sir, thocht he wald cut my throt, 25
 I haue na geir except ane Inglis grot,
 Quhilk I purpois to gif ane man of law.

DILIGENCE.

Thou art the daftest fuill that ever I saw.
Trows thou, man, be the law to get remeid
Of men of kirk? Na, nocht till thou be deid.

PAUPER.

Sir, be quhat law, tell me, quhairfoir, or quhy,
5 That ane Vickar sould tak fra me thrie ky.

DILIGENCE.

Thay haue na law exceptand consuetude,
Quhilk law, to them, is sufficient and gude.

p. 67

PAUPER.

Ane consuetude against the common weill
Sould be na law, I think, be sweit Sanct Geill!
10 Quhair will \mathfrak{z} e find that law, tell, gif \mathfrak{z} e can,
To tak thrie ky fra ane pure husband man;
Ane for my father, and for my wyfe ane vther,
And the thrid Cow he tuke for Mald, my mother.

DILIGENCE.

It is thair law, all that thay haue in vse,
15 Thocht it be Cow, Sow, Ganer, Gryse, or Guse.

PAUPER.

Sir, I wald speir at \mathfrak{z} ow ane questioun.
Behauld sum Prelats of this Regiouн. . . .

DILIGENCE.

Hald thy young, man! It seims that thou war mangit.
Speik thou of Preists, but doubt thou will be hangit.

PAUPER.

Be him that buir the cruell Croun of thorne!
I cair nocht to be hangit evin the morne.

DILIGENCE.

Be sure, of Preistis thou will get na support.

PAUPER.

Gif that be trew, the feind resaue the sort!
Sa, sen I se I get na vther grace,
I will ly doun, and rest mee in this place.

[*Pauper lyis doun in the feild.* Pardoncr enters.]

PARDONER.

Bona dies! Bona dies!
Devoit peopill, gude day I say ȝow.
Now tarie ane lytill quhyll, I pray ȝow,
Till I be with ȝow knawin.

Wait ȝe weill how I am namit?
Ane nobill man, and vndefamit,
Gif all the suith war schawin.
I am sir Robert Rome-raker,
Ane perfite publike pardoner,

Admittit be the Paip.

Sirs, I sall schaw ȝow, for my wage,
My pardons and my pilgramage,
Quhilk ȝe sall se and graip.
I glie to the deuill, with gude intent,
This vnsell wicket New-testament,
With them that it translaitit.
Sen layik men knew the veritie,
Pardoners gets no charitie,
Without that thay debait it

Amang the wiues, with wrinks and wyles,
As all my marrowis men begyles

With our fair fals flattrie.

3ea, all the crafts I ken perqueir,
As I was teichit be ane Freir
Callit Hypocrisie.

Bot now, allace ! our greit abusioun
Is cleirlie knawin, till our confusioun,
That we may sair repent.

10 Of all credence now I am quyte ;
For ilk man halds me at dispyte
That reids the New-test'ment.

Duill fell the braine that hes it wrocht !
Sa fall them that the Buik hame brocht !

15 Als, I pray to the Rude,
That Martin Luther, that fals loun,
Black Bullinger, and Melancthoun
Had bene smorde in their cude.

Be him that buir the crowne of thorne !
20 I wald Sanct Paull had neuer bene borne ;

And, als, I wald his buiks
War never red in[to] the kirk,
Bot amangs freirs, into the mirk,
Or riuen amang ruiks.

[*Heir sall he lay doun his geir vpon
ane buird, and say :*

25 My patent pardouns 3e may se,
Cum fra the Cane of Tartarie,
Weill seal'd with oster-schellis.
Thocht 3e haue na contritioun,
3e sall haue full remissioune,

30 With help of Buiks and bellis.

Heir is ane relict, lang and braid,
Of Fine Macoull the richt chaft blaid,
With teith and al togidder.

Of Collings cow heir is ane horne,
For eating of Makconnals corne,
Was slaine into Baquhidder.

Heir is ane coird, baith great and lang,
Quhilk hangit Johne the Armistrang,
Of gude hemp, soft and sound.

Gude, halie peopill, I stand for'd,
Quha ever beis hangit with this cord
Neids never to be dround.

The culum of Sanct Bryds kow;
The gruntill of Sanct Antonis sow,
Quhilk buir his haly bell.

Quhaever he be heiris this bell clinck—
Gif me ane ducat for till drink—

He sall never gang to hell,
Without he be of Baliell borne.

Maisters, trow ȝe that this be scorne ?
Cum, win this pardoun : cum.

p. 70.

Quha lufis thair wyfis nocth with thair hart,
I haue power them for till part.

Me think ȝow deif and dum.
Hes naine of ȝow curst wicket wyfis,
That halds ȝow into sturt and stryfis ?

Cum, tak my dispensatioun.
Of that cummer I sall mak ȝow quyte,
Howbeit ȝour selfis be in the wyte,
And mak ane fals narratioun.

Cum, win the pardoun,—now let se,
For meill, for malt, or for monie,

5

10

15

20

25

30

For cok, hen, guse, or gryse.
Of relicts heir I haue ane hunder.
Quhy cum ȝe noct ? This is ane wonder.
I trow ȝe be noct wyse.

SOWTAR.

5 Welcum hame, Robert Rome-raker,
Our halie, patent pardoner !
Gif ȝe haue dispensatioun
To pairt me and my wicket wyfe,
And me deliver from sturt and stryfe,
10 I mak ȝow supplicatioun.

PARDONER.

I sall ȝow pairt but mair demand,
Sa I get mony in my hand.
Thairfoir, let se sum cunȝe.

SOWTAR.

15 I haue na silver, be my lyfe !
Bot fyue schillings, and my schaipping knyfe.
That sall ȝe haue, but sunȝe.

PARDONER.

Quhat kynd of woman is thy wyfe ?

SOWTAR.

Ane quick Devill, Sir ; ane storme of stryfe.

• • • • • [Heir sall the boy cry aff the hill.

WILKIN.

Hoaw ! maister, hoaw ! quhair ar ȝe now ?

PARDONER.

I am heir, Wilkin, widdiefow.

WILKIN.

Sir, I haue done ȝour bidding;

For I haue fund ane great hors-bane—

Ane fairer saw ȝe never nane—

Vpon Dame Fleschers midding.

5

Sir, ȝe may gar the wyfis trow

It is ane bane of Sanct Bryds cow,

Gude for the feuer quartane.

Sir, will ȝe reull this relict weill,

All the wyfis will baith kis and kneill,

10

Betuixt this and Dumbartane.

PARDONER.

Quhat say thay of me in the toun?

WILKIN.

Sum sayis ȝe ar ane verie loun;

Sum sayis *Legatus natus*;

Sum sayis ȝ'ar ane fals Saracene;

15

And sum sayis ȝe ar, for certaine,

Diabolus incarnatus.

Bot keip ȝow fra subiectioun

Of the curst King Correctioun;

For, be ȝe with him fangit,

20

Becaus ȝe ar ane Rome-raker,

Ane commoun, publick cawsay-paker,

But doubt ȝe will be hangit.

PARDONER.

Quhair sall I ludge into the toun ?

WILKIN.

With gude, kynde Christiane Anderson,

Quhair ȝe will be weill treatit.

Gif ony limmer ȝow demands,

5 Scho will defend ȝow with her hands,
And womanlie debait it. . . .

PARDONER.

Thou hes done weill, be Gods mother !

• • • • • Sa sall we mak greit cheir

WILKIN.

I Reid ȝow, speid ȝow heir,

10 And mak na langer tarie.

Byde ȝe lang thair, but weir

I dreid ȝour weird ȝow warie.

[*Heir sall Pauper rise and rax him.*

PAUPER.

Quhat thing was ȝon that I hard crak & cry ?

I haue bene dreamand and dreueland of my ky.

15 With my richt hand my haill bodie I saine :

Sanct Bryd, Sanct Bryd, send me my ky againe !

I se standand ȝonder ane halie man :

To mak me help let me se gif he can.

Halie maister, God speid ȝow ! and gude morne .

PARDONER.

Welcum to me, thocht thou war at the horne.
Cum, win the pardoun ; and syne I sall the saine.

PAUPER.

Wil that pardoun get me my ky againe ?

PARDONER.

Carle, of thy ky I haue nathing ado.

Cum, win my pardon ; and kis my relicts, to.

[*Heir sall he saine him with his relictis.*]

Now lows thy pursfs, & lay doun thy offrand,

And thou sall haue my pardon, euin fra-hand.

With raipis and relicts I sall the saine againe :

Of Gut or grauell thou sall neuer haue paine.

Now win the pardon, limmer, or thou art lost.

5

10

PAUPER.

My haly father, quhat wil that pardon cost ?

PARDONER.

Let se quhat mony thou bearest in thy bag.

PAUPER.

I haue ane grot heir, bund into ane rag.

PARDONER.

Hes thou na vther siluer bot ane groat ?

PAUPER.

Gif I haue mair, sir, cum and rype my coat.

15

PARDONER.

Gif me that grot, man, gif thou hest na mair.

PAUPER.

With all my heart, maister. Lo ! tak it thair.
Now let me se ȝour pardon, with ȝour leif.

PARDONER.

Ane thousand ȝeir of pardons I the gcif.

PAUPER.

5 Ane thousand ȝeir ? I will not liue sa lang.
Delyuer me it, maister, and let me gang.

PARDONER.

Ane thousand ȝeir I lay vpon thy head,
With *totiens quotiens*. Now mak me na mair plead :
Thou hast resaifit thy pardon now already.

PAUPER.

10 Bot I can se na thing, sir, be our Lady !
Forsuith, maister, I trow I be not wyse,
To pay ere I haue sene my marchandryse.
That ȝe haue gottin my groat full sair I rew.
Sir, quhidder is ȝour pardon black or blew ?
15 Maister, sen ȝe haue taine fra me my cunȝie,
My marchandryse schaw me, withouttin sunȝie ;
Or to the Bischop I sall pas and pleinȝie
In Sanct-Androis, & summond ȝow to the Seinȝie.

PARDONER.

Quhat craifis the carle ? Me thinks thou art not wise.

PAUPER.

I craif my groat, or ellis my marchandrise.

PARDONER.

p. 79.

I gaif the pardon for ane thowsand ȝeir.

PAUPER.

How sall I get that pardon, let me heir.

PARDONER.

Stand still, and I sall tell the haill storie.

Quhen thou art deid, and gais to Purgatorie,
Being condempit to paine a thowsand ȝeir,
Then sall thy pardoun the releif, but weir.
Now be content. ȝe ar ane marvelous man.

5

PAUPER.

Sall I get nathing for my grot quhill than ?

PARDONER.

That sall thou not, I mak it to ȝow plaine.

10

PAUPER.

Na ? Than, gossop, gif me my grot againe.

Quhat say ȝe, maisters ? Call ȝe this gude resoun,
That he sould promeis me ane gay pardoun,
And he resaue my money in his stead,

Syne mak me na payment till I be dead ?

15

Quhen I am deid, I wait full sikkerlie,
My sillie saull will pas to Purgatorie.

Declair me this—Now God nor Baliell bind the !—

Quhen I am thair, curst carle, quhair sall I find the ?

Not into heavin, bot rather into hell.

Quhen thou are thair, thou can not help thy sel.

Quhen will thou cum my dolours till abait?

Or I the find, my hippis will get ane hait.

5 Trowis thou, butchour, that I will by blind lambis?
Gif me my grot. . .

PARDONER.

Suyith! stand abak! I trow this man be mangit.

Thou gets not this, carle, thocht thou suld be hangit.

PAUPER.

Gif me my grot, weill bund into ane clout;

10 Or, be Gods breid! Robin soll beir ane rout.

[*Heir sal thay fecht with silence; and Pauper
sal cast doun the buird, and cast the
relicts in the water.*

DILIGENCE.

Quhat kind of daffing is this al day?

Suyith! smaiks, out of the feild! away!

Into ane presoun put them sone.

Syne hang them, quhen the play is done.

XXV.

JOHN KNOX.

1566 (? 1559).

[The following passage is taken from the original MS. of Knox's *History of the Reformation* (University of Edinburgh, Laing MSS. No. 210). The greater part of the MS. was written out in 1566 for the printer, but portions of it, in the second book and elsewhere, are probably interpolations from the older MS. of 1559. The extract will show how strongly Knox's language is affected by Southern influence. The History has been reprinted by Laing in his edition of the complete Works (Edin., 1846).]

THE FIRST DEFAIT OF THE CONGREGATIOUN.

Fol. 170 b.

IN absence of the saidis Lordis and horsemen (we meane the same day that thei departed, whiche wes the last of October), the Provest and towne of Dundye, together with some soldiouris, passed furth of the towne of Edinburgh, and caryed with thame 5 some great ordinance to schuitt at Leyth. The Duck his grace, the erle of Glencarne, and the rest of the noble men wer gone to the preacheing, whair thei continewed to nye twelf houris. The frenche being advertissed by ane named Clerk (who after wes 10 apprehended) that our horsmen wer absent, and that the hole compayne wer at dennar, issched, and with great expeditioun came to the place whair our ordinance wes laid. The towne of Dundye, with a few otheris, resisted a whill, alsweall with thair ordinance 15 as hauebutis; but, being left of our vngodlye and

feable soldiouris, who fled without strok offered or
gevin, thei war compelled to give back, and so to leave
the ordinance to the ennemyis, who did farder persew
the fugitives, to witt to the myddis of the Cannogaite

5 and to the fute of Leyth wynd. Thair crewelty then
began to discover the self; for the decrepit, the aiged,
the women and childrein, fand no greater favouris in
thair furye then did the strang man who maid
resistance.

10 It was verray appeirring that amanges *our* selfis
thair wes some treassoun. For when, vpoun the
first alarme, all man maid haist for releve of thair
brethren, whome in werray deid we mycht have saved,
and at least we mycht have saved the ordinance and
15 have keapt the Cannogait from danger, for we wer Fol. 171 a.
anis merched fordwarte with bold cvrage, but then,
we say, wes a schowt reased amongs *our* selfis
(God will disclois the traytouris on day), affermyng
'that the hole frenche cumpayne war entered in at
20 Leyth wynd upoun *our* backis.' What clamor and
misordour did then suddanelie arryis, we list nott
to expres with multiplicatioun of wordis. The
horſmen, and some of those that aught to have putt
ordour to otheris, owerrod thair poore brethren at
25 the entereis of the netthir bow. The crye of dis-
comforte arose in the toun; the wicked and malignant
blasphemed; the feable (amanges whome the Justice
Clark, Schir Johne Bannatyne, was) fledd without
mercy: with great difficultie could thei be keapt
30 in at the weast porte. Maister Gavin Hammyltoun
cryed with a lowd voce, 'Drynk now as ye have
brownen.' The frenche perceaving, be the clamour

of our fray, followed, as said is, to the myddis of the Cannogait, to no great nomber, bott a twenty or thretty of thair *Infantes perdues*. For in that meantyme the rest reteired thame selves with our ordinance. The erle of Ergyle and his men wer the first that stopped the fleying of our men, and compelled the porte to be opened efter that it was schoot. Bott in werry deid, lord Robert Stewarte, abbot of Halryudehouſ, was the first that isched out. After him followed many vpoun the backis of the frenche. At last cam my lord Duck, and then was no man mair frack nor was maister Gavin Hammiltoun foir-said. The frenche brunt a baikhouſ, and tooke some spoilȝie from the poores of the Cannogait. Thei slew a papist and dronkin preast, named Schir Thomas Sklatter, ane aiged man, a woman geving sowk and her child, and of oure soldiouris to the nomber of ten. Certane wer tane, amongis whome capitane Mowat was on, [and] maister Charles Geddes, servitour to the maister of Maxwell.

Fol. 171 b.

20

The castell that day schot ane sc[h]ott at the frenche, declairing thame thairby freindis to ws and ennemy to thame; bott hie suddanelie repented of weall doing. The queyn, glad of victorye, sat vpoun the Ramparte to salut and welcome hir victorious suddartis: one brought a kirtill, one vther ane petty-cote, the thrid a pote or pane; and of invy, with more then womanlie lawchtter, sche asked, ‘Whair bocht ye your ware? *Je pāse que vous l'aues achete sans argent.*’ This was the great and motherlie cayre whiche schee tooke for the truble of the poore subiectis of this realme.

25

30

The erle Bothwell, lifted vp in his awin conceat,
be reassoun of this our repulſ and disconfitour,
vtterlie refused any restitutioun; and so within two
dayis after was his hous spuilȝeid, in whiche war no
5 thingis of ony great importance, his evidentis and
certane clothing excepted. Frome that day back, the
curage of many was deiecteſ; with great difficultie
could men be reteaned in the towne; yea, some of the
greatest estimatioun determined with thame selfis to
10 leave the interpryiſ. Many fled away secreatlie, and
those that did abyd (a werry few excepted) appeared
destitut of counſall and manheid. The maister of
Maxwell, a man stowt and wittie, foirſeing the danger,
desyrit moist gravelie eyther to tak ſuche ordour that
15 thei mycht remane to the terrour of the ennemy, or
ellis that thei ſhould reteyre thame selfis with thair
ordinance and baneris diſplayed in ordour. But the
wittis of men being dasched, no counſall could pre-
waill. Thus we contineued from the wednisdai the
20 last of october till monunday the fyft of november,
never two or thrie abyding ferme in on opiniou the fol. 172 a
space of twenty four houris. The pestilent wittis of
the quenis practisaris did then exerceiſ thame selfis,
(God ſall recompanſ thair malicious craft in thair
25 awin bosome, we dowbt not); ffor thei caused two
godlie and fordward young men, the lardis of
Pharnyherſt and Cesfurde, who ones had glaidlie
joyned thame selfis with ws, to withdraw thame selfis
and thair freindis. The ſame thei did to the erle
30 Mortoun, who promiſſed to be oures, but did never
planelie ioyne. Thei intyſed the capitane of the
castell to deny ws ſupporte, in caifſ we war per-

sewed; and, finallie, the counsall of some was no less pestiferous against ws then was the counsall of Achitophell against Dauid and his discomfited soldiouris. ‘Rander, Lord, to the wicked according to thair malice.’

5

Vpoun mononday, the fyft of November, did the frenche ische out of Leyth betymes, for kepping of the wictuallis whiche should have cumed to ws. We, being trubled amanges *our* selfis, and, as said is, devided in opinionis, wer neather circumspect when 10 thei did ische, neather yitt did we follow with suche expeditioun as had bene meitt for men that wald have sought our advantage. Our soldiouris could skarslie be dong furth of the towne. The erle of Arrane, lord James, and a certane with thame, maid haist: 15 many honest man then followed, and maid suche diligence, that thei caused the frenche ones to retear somewhat effrayedlie. The rest that ware in Leyth, perceaving the danger of thair fallowis, isshed out for thair succurſ. The erle of Arrane and lord 20 James foirsaid, being more fordward nor prudent and circumspect, did compell the capitanes, as is allegeit, to bring thare men so ney, that eyther thei must neidis have hasarded battell with the hole frenche men (and that vnder the mercy of thare cannonis 25 also), or ellis thei must neidis reteyre in a werry narrow cure. For *our* men warr approched ney to Restalrig. The on parte of the frenche wer vpoun the north towardis the sea, the other parte marched frome Leyth to Edinburgh; and yitt thei marched 30 so, that we could have foughten neather cumpany, befoir that thei should have ioyned. We took purpos

Fol. 172 b.

thairfoir to reteire towardis the towne, and that with expeditioun, least that the formare cumpany of the frenche should eyther have invaide the towne, befoir that we could have cumed to the reskew thairof, or 5 ellis have cutted ws of from the entreſ, at the abbay of Halyrudhouſ, as appeirandlie thei had done, yf that the lard of Grange and Alexander Quhytlaw, with a few horsmen, had nott stayed boith thare horsmen and thair footmen. The cvmpany whiche 10 was nixt ws, perceaving that we reteired with speid, send furth thair skyrmissaris, to the nomber of thre or foure hundreth, who took ws att one disadvantage;

befoir us having the myre of Restalrig betuix us and thame, so that in nowyſ we could charge thame; 15 and we war inclused by the park dyke, so that in nowyſ we could awoid thair schott. Thair horsmen followed vpoun our taillis, and slew divers; owr awin horsmen overrode our futemen; and so, be reassoun of the narrovness of the place, thair was no resistance 20 maid. The erle of Arrane and lord James, in great danger, lyghted amangis the footmen, exhorting thame to have some respect to ordour and to the saiftie of thair brethren, whome, by thair fleying, thei exponed to murther, and so war cryminall of thair 25 death. Capitane Alexander Halyburton, a man that feared God, taryed with certane of his soldiouris behynd, and maid resistance, till that he was first schote and tackin. Bot being knawin, those crwell mvrtheraris wounded him in divers partis to the 30 death. And yit, as it war by the powar of God, hie was brocht in to the toun, whair, in few but yit most plane wordis, hie gave confessioun of his fayth, testife-

ing, ‘that hie dowbted nothing of Godis mercy, purchassed to him by the bloode of Christ Jesus, neather yit that hie repented that it pleased God to maik him worthie to sched his bloode and spend his lyif in the defence of so iust a caus.’ And thus, with the 5 dolour of many, hie ended his dolour, and did entir (we dowt nott) in that blessed immortalitie, within two houris efter that we war defait. Thare war slane to the nomber of twenty four or thretty men, the maist parte poore. Thair war tackin the lard 10 of Pitmyllie, the lard of Pharny youngar, the maister of Bowchane, George Luwell of Dvndie, and some otheris of lawar estait; Johnne Dymbar, lievtennent to capitane Movet. Capitane Dauid Mvrray had his horſ slane, and him self hurte in the leg. 15

XXVI.

REGISTER OF THE PRIVY COUNCIL¹
(1567).

(a) PROCLAMATION AGAINST THE EARL OF BOTHWELL.

THE quhilk day þe lordis of secreit counsale
and nobilitie, vnderstanding þat James erl
bothuile put violent handis in oure souerane ladiis
maist nobill persoun, vpoun þe xxiiij day of apprile
5 lastbipast, and þaireftir wardit hir hienes in þe
castell of Dunbar, quhilk he had in keping, and be
a lang space þaireftir convoyit hir maiestie, environned
with men of weir and sic freindis and kynnismen of
his as wald do for him euir, in sic places quhair he
10 had maist dominioune and power, hir grace beand
destitute of all counsale and servandis; Into þe
quhilk tyme þe said erl seducit be vnlesum wayis
oure said soverane to ane vn honest mariage with
him self, quhilk fra þe begynning is null and of nane
15 effect, for sindrie causis knawin alsweill to vþeris
nationis and realmis as to þe inhabitantis of þis
commoun weill, and als expres contrair þe law of
god and trew religioun professit within þis realme,
quhilk þai ar in mynd to manteine to þe vttirmest
20 point of þair lyff. Attour, þe saidis lordis and
nobilitie ar assuredlie informit þat þe same James

¹ See Note, *ante*, p. 156. The following extracts are taken from the volume of the *Acta* of June 1567–Dec. 1569 (fol. 2 b, &c.)

erl bothuile, for to bring þe mariage betuix oure said soverane ladie and him till effect, wes þe principall authour, devysar, and instrument of þe cruell and maist abhominabill murthour committit vpoun vmquhile oure souerane lord king Henry 5 stewart, of gude memorie; quhilk apperis to be of veritie, Becaus þat þe said James erl bothuile, being mariit and coniunit with ane wyff þe tyme of þe murthour foirsaid, hes sensyne, and specialie quhen he had þe quenis maiestieis persoun into his 10 handis, causit ane pretendit diuorcement to be maid and wranguslie led,—all þe proces and sentences þairof begun, endit, and sentence gevin þairintill within twa dayis; quhilk confirmis þe informatioune gevin to þe saidis lordis and nobilitie of þe said 15 erl bothuile. Als he, nocht being content and satisfit with þe cruell murthour done vpoun oure said soverane king henrie stewart, Revesing, warding, and seduceing of þe quenis maiestie to ane vnlauchfull mariage, and halding hirȝit in captiuicie, is now, 20 as þe saidis lordis and nobilitie ar informit, makand sum assembleis of men, tyiscing and perswading þame to assist to him, quhilk we luke can be for na vþer effect bot to commit the lyke murthour vpoun þe sone as wes vpoun þe fader. To þe quhilke 25 saidis lordis and nobilitie myndis with all þair forceis to resist, and als to deliuer þe quenis grace furth of maist miserabill bondage foirsaid. Thairfoir ordanis ane maser or officiar of armes to pas to þe marcat croces of Edinburgh, perth, dunde, sanct- 30 androis, striuiling, glasgow, and vþeris places neidfull, and þair be oppin proclamatioun command and

charge all and sindrie liegis of þis realme, alsweill
to burgh as to land, that þai be in reddines, vpoun
thre houris warning, to pas furthwartis *with* þe saidis
lordis of secreit counsall and nobilitie, to deliuier
5 þe quenis maiesteis maist nobill persoun furth of
captiuitie and presoun; And vpoun þe said erll
bothuile and all his complices þat sall assist vnto
him, to bring þame to vnderly þe lawis of þis
realme for þe cruelle murthour of *our* said vnuhile
10 soverane king Henrie, Revesing and detening of þe
quenis maiesteis persoun, and to obuiat and resist
to þis maist wickit interpryfis, quhilk we ar informit
he intendis to do aganis þe Prince. Attour, we
command all and sindry sic as will *nocht* assist to
15 the revenge of þe premisß and to deliuier þe
quenis grace persoun furth of thraldome, togidder
with all sic as ar assistaris, complices, or partakeris
with þe said erll bothuile, that þai, within four
houris eftir þe publicatioun of þis present act, void
20 and red þame selffis furth of þis burgh of Edin-
burgh; *with* certificatioun in cais þai failȝe, that
þai salbe repute and haldin as ennemeis, and pvneist
in body and gudis as efferis.

(b) THE FIRST BAND AGAINST THE EARL.

Quhairas þe ryght nobill and excellent prince, vnu-
25 quhile king henrie, the quenis maiesteis oure souer-
anis lait husband, being in his ludgeing schamefullie
and tressonabillie murtherit, the fame þairof wes in
sic sort blawin abrede and dispersit in all realmis,

and amangis all cristiane nationis, þat þis cuntry
wes abhorrit and vilipendit, the nobilitie and haill
people na vþer wayis estemite bot as þai had bene
all participant of sa vnworthie and horribill a mur-
thour, that nane of ony of þe scottis natioun, thocht 5
he wer neuir sa innocent, wes abill for schame, in
ony foreyn cuntry, to schaw his face; and þat noct
without occasioun, Seing na maner of iust tryall tane,
nor menit to be takin, for þe cryme, albeit in all þis
tyme þe murtheraris wer weill anewch knawin; ffor 10
quha could be ignorant þairof and noct cleirlie se
it, behalding þe proceeding of þe erll bothuile þe
tyme of þe attempting of þat odious fact and con-
tinewalie sensyne—þat wer sufficient althocht þair
wer na vþer pruif. Wes noct þe triall be him 15
impedit and delayit; and þe speciaill authouris of
þe murthour being requirit to be wardit quhill þe
tryall of þair caus—howbeit þe peticioun wes maist
ressonabill and noct repugnant to þe lawis—ȝit
could na part þairof be grantit, becaus þe cheif 20
murtherare being present maid þe stay; and þan
quhat ane inordinat proces wes deduceit to clenge
and acquite him of þat horribill deid all men per-
sauit, quhen nowther þe accustummat circumstances
in causis of tressoun nor þe ordinar forme of iustice 25
wes obseruit, Bot quhatsoeuer þe fader and freindis
of þe innocent prince saikleslie murtherit iustlie
desyrit, þe contrair wes alwayis done, The said
erll, þe day þat he chosit to thoill law, being ac-
cumpaneit with a greit power, alsweill of wageit men 30
of weir as of vþeris þat nane sould compeir to persew
him. Quhen swa þis cruell murthour wes committit

and iustice smorit and planelie abusit, neuir ceissit
he of his wicket and inordinat pretenſ, bot ekand
mischeif to mischeif, tressonabillie without feir of
god or reuerence of his native prince, quhill on a
5 forthocht conspiracie he vmbeset hir maiesteis way,
tuke and reveist hir maist nobill persoun, and led the
samyn *with* him to Dunbar castell, þair detening
hir presonar and captiue; and in the menetyme pro-
curit dowbill sentences of diuorce to be pronounceit
10 betuix him and his lauchfull wyff, groundit on þe
caus of his awin turpitude; and to mak his pretendit
mariage (quhilk schortlie followit) þe mair valiabill,
vsit þe ordour of diuorce alsweill be þe ordinar com-
missaris as in forme and maner of þe roman kirk,
15 declarand þat he wes of na kynd of religiou, as
þe same vnlauchfull mariage, suddanlie þaireftir ac-
complishit, on bayth þe fassionis did manifest and
testifie; albeit nowther of Goddis law nor na law
maid be man of quhatsoeuir religiou mycht þe
20 same mariage lësumlie haue bene contractit. Quhilk
being endit, and he still proceeding frome a kynd of
iniquitie to ane vþer, his cruell and ambitious nature
being knawin, and how na nobill man nor vþer durst
resort to hir maiestie to speik *with* hir, or procure
25 þair lesum besines without suspitioun, bot be him
and in his audience, hir chalmer durris being con-
tinewalie watchit *with* men of weir, We, althocht
to lait, begouth to considerre þe estait, and to tak
heid to oure selffis; bot specialie to þe preservatioun
30 of þe lyff of þe fadirles Prince, þe onelie sone and
rychttous air apparent of *oure* souerane,—hir hienes
schamefull thraldome and bondage *with* þe said elli;

and with þat foirsaw þe greit danger quhilk þe prince
 stude in, quhen as þe murtherare of his fader, þe
 revesar of þe quenis maiestie his modir, wes cled
 with þe principall strenthis of þe realme, and garnis-
 sit with a gard of wagit men of weir, and how in 5
 all appearance he mycht unprouiditlie oppres and
 distroy þat innocent infant as he had done his fader,
 and swa be tyranne and cruell deidis at last to usurpe
 þe royall croun and supreme governament of þis
 realme. At last, in þe feir and name of god, and 10
 in þe lauchfull obedience of our souerane, movit
 and constrenit be þe iust occasionis abonewrittin,
 we haue takin armes, to revenge þe said horribill
 and cruell murthour, vpoun þe said erl bothuile
 and vþeris authouris and devysaris þairof; to de- 15
 liuer our said souerane furth of his handis, and of
 þe ignominy, schame, and sklander, quhilk being in
 thraldome with him scho hes sustenit vnder pretens^s
 of þe said vnlauchfull mariage; to preserve þe lyff of
 oure native Prince; and, finalie, to se justice equalie 20
 ministrat to all þe liegis of þis realme. Quhairfoir
 we, the erllis, lordis, baronis, commissaris of bur-
 rowis, and vtheris vnsbscriuand, be þir presentis
 bindis and obleis^s ws, and euerie ane of ws to
 vþeris, that we sall tak plane, trew, and vprycht part 25
 togidder, with oure kin, freindis, servandis, and all þat
 will do for ws in þe avancement, furthsetting, and
 persute of þe foirsaid querrell, with oure lyffis, landis,
 and gudis at oure vttermest: and sall neuir schrink
 þairfra, nor leif þe samyn for ony maner of occasioun 30
 þat can or is abill to occur, quhill þe authouris of
 þe said cruell murthour and revesing be condignelie

punissit; the said vnlauchfull mariage dissolvit and
annullit; oure souerane relevit of þe thraldome, bond-
age, and ignominy quhilk scho hes sustenit and vnder-
lyis be þe said erlis occasioun; the persoun of þe
5 innocent prince reposit in full suirtie and relevit of
þe eminent danger quhilk now he standis in; and,
finalie, justice restorit and vprychtlie ministrat to all
þe liegis and subjectis of þis realme. The quhilk
to do and faythfullie performe we promit, as we
10 will ansuer to almychty god upoun oure honouris,
trewth, and fidelitie, as we ar nobill men and luffis
þe honour of oure native cuntry; quhairin (as god
forbid) gif we failȝe in ony point, we ar content to
15 sustene the spott of periurie, infamy, and perpetuall
vntrewth, and to be comptit culpabill of the abone-
namyt crymes, and ennemeis and betrayeris of oure
native cuntry for euir. In witnes of þe quhilk thing,
we have subscriuit þir *presentis* with oure handis as
20 þeir of God j^{mv}c thre scoir sevin þeris.

XXVII.

GEORGE BUCHANAN

(1570).

[This is the opening passage of Buchanan's short tract, entitled the *Chamæleon*, from the only early MS. (Cott. Calig. c. iii. f. 274). A late copy (with variations) by David Crawford is preserved in the Advocates' Library: from it Ruddiman took the text for his collected edition (Edinburgh, 1715). The *Chamæleon* is reprinted in the S. T. S. edition of *Buchanan's Vernacular Writings* (ed. Hume Brown, 1892).]

THE CHAMÆLEON.

THAIर is a certane kynd of beist callit chamæleon, engend[erit in] sic cuntreis as þe sone hes mair strenth in þan in this yle of Brettane, the quhilk albeit it be small of corporance noghtþeless it is of ane strange nature, the quhilk makis it to be na les 5 celebrat and spoken of than sum beastis of greittar quantitie. The proprietie is marvalous, for quhat thing euir it be applicat to it semis to be of the samyn culour and imitatis all hewis, except onelie the quhyte and reid, and for þ[is caus] ancient 10 writtaris commounlie comparis it to ane flatterare quhilk [imitatis] all þe haill maneris of quhome he fenȝeis him self to be freind to, [except] quhyte quhilk is takin to be þe symboll and tokin gevin commounlie in diuise of colouris to signifie sempilnes and loyaltie, 15 and reid signifying manli[nes] and heroyicall courage. This applicatioun being so usit, ȝit perad[venture] mony that hes nowther sene þe said beist, nor na

perfyte portraict of it, [wald] beleif sic thing not to be trew. I will þairfore set furth schortlie þe [descrip]-
tioun of sic ane monsture not lang ago engendrit
in Scotland in þe cuntre of Lowthiane, not far frome
5 Hadingtoun, to þat effect þat, þe forme knawin, the
moist pestiferus nature of þe said monsture may be
moir easelie evitit; for þis monstre being vnder
coverture [of a] mannis figure may easeliar endom-
age and wers be eschapit than gif it wer moir
10 deforme and strange of face, behaviour, schap, and
memberis: Praying þe reidar to apardoun the febil-
nes of my waike spreit and engyne, gif it can not
expreme perfytelie ane strange [creature] maid be
nature, other willing to schaw hir greit strenth or
15 be [sum] accident turnit be force frome þe commoun
trade and course. This monstre, being engendrit
vnder þe figure of a man chyld, first h[ad] ane
propriete of nature, flattering all manis Ee and
sensis þat beheld it, so þat þe commoun peiple wes
20 in gude hoip of greit vertu[us] to prosper with þe
tyme in it; other ferdar seing of greit harme[s] and
dampnage to cum to all þat sould be familiarie
acquentit wi[th] it. This monsture, promovit to sic
maturitie of aige as it could easelie flatter and
25 imitat euery manis countenance, speche, and fassoun,
and subtil to draw out þe secreittis of euery mannis
mynd and depravat the counsellis to his awin propir
gayne, enterit in þe court of Scotland þe ,
and, having espyit out not onelie factiouns bot singular
30 personis, addressit the self in þe begynning to James,
ef[ter] erll of Murray, and Gilbert, þan erll of Cassillis,
men excellent in the tyme in all vertuus perteining

to ane nobill man and speciall in lufe of the commoun
welth of þair centre; and, seing þat his nature could
not bow to imitat in veritie but onelie to contrafat
fenȝeitlie þe gudnes of þir two personis, nor ȝit change
þame to his nature, thocht expedient to leane to þame 5
for a tyme, and clym up be þair branches to hiear
degre, as þe wod bind clymeth on þe oik and synē
with tyme distroyis þe tre þat it wes supportit be.
So he, having cum to sum estimatioun throw hanting
of þir nobill lordis (quha wer þan estemite of euery man 10
as þair vertuus meritiit), wes sone be gud report of
þame and ane fenȝeit gudnes in him self put in
credeit with þe quene regent, verelie ane nobill lady
and of greit prudence, bot ȝit could not espy þe gilt
vyces vnder culour of vertew hid in þe said monster, 15
specialie being clokit be fauour of þe two foirsaid
lordis, in quhais company hir g[race] wald neuir
have belevit þat sic ane pestilent verm could haue
bene hyd. The first experiance the said quene had
of him wes in sending him to France for certane 20
bissines occurrent for þe tyme, quhair he did his
commissioun sa weill to his awin intention, and sa
far frome þe quenis mynd, that he dissauit þe
cardinall of Lorayne, quha ontill þat day thocht him
self not onelie auld practicien bot als maister, ȝea 25
doctour subtilis, in sic materis of negociatioun. His
fals dealing being sone persavit and he greitlie hatit,
ȝit scho being ane lady of greit prudence could not
defend hir self from subtiltie, bot within schort tyme
be meanis of sic as belevit him to be þair freind he 30
crap in credence agane be ane other dur, and vnder
ane other culour; bot ȝit could not so weill as he

wald invent new falshead, because of þe auld suspitioun ; and, being of auld suspectit, sone persavit, and in dangerie to be taken reid hand and puneist after his meritis, he fled out of Leyth and coverit
5 himself with þe cloik of religiou[n] sa lang as it could serue, bot neuir sa clos[s] bot he keepit ane refuge to sum sanctuarie of þe Papistis, gif þe court had changeit as to þe bischoppis of Sanctandrois and Glasgow, and vþeris diuers[s] quhais caus[s] wer in his
10 protectioun, and þairfoir þe haly doctour Cranstoun depertit to him largelie of þe spoyle of sanct Saluatouris college, and wes manteinit be chamæleon aganis all law and ressoun ; besyde þat he wes ane man contaminat in all kynd of vycis. How far afoir
15 þe cuming hame of þe quene þe kingis moder he wes contrary to all hir actiouns and fauourabill to hir aduersaries and inclynit to hir depriuatioun, it is notourlie knawin bayth in Ingland and Scotland to sic as mellit þan with þe affaris of þe estait in bayth
20 þe realmis. Efter þe quenis cuming hame he enterit schortlie (be changeing of cullouris and turning out þe other syde of his cloik), and halding him be þe branches of þe erl of Murray and for ane tyme applying him to þe quenis G. heir, that he allone
25 wes hard in all secreit materis, casting of lytill and lytill þe erle of Murray, and thinking þat he wes strang enewch to stand by himself, on leaning to þe [erle] of Murray. And because þe erl of Murray plesit not mony [interprysis] of mariage than at-
30 temptit, as with þe princes of Spayne, with þe d[uik] of Anjow, with þe empriouris brother, the said chamæleon applyit himself to all þir parteis, and

changeing hew as the quene sweyit þe ballance of
 hir mynd and followit þe appetyte of hir lust. And
 [at lang] the quene, be avyis of hir oncles, devysit
 to destroy þe erl of Mu[rray], thinking him to be
 ane greit brydill to refrane hir appetitis, and [im-
 pediment] to leif at libertie of hir plessure; not þat
 euir he usit ony violence anentis hir, bot þat his
 honestie wes sa greit that scho wes esch[amit] to
 attempt ony thing indecent in his presence. Scho
 þan, being deliberat to distroy him be þe erll of 10
 Huntlie, went to the nor[th] and he in hir cumpany;
 and howbeit þe tressoun was oppynnit [planelie],
 and Johnne Gordoun lying not far of þe town
 with a greit power, and þe erl of Murray expresslie
 ludgeit in ane hous separate fra all uþer habitatioun 15
 and his deid be diuersþ wayis socht, this chamæleon,
 quhether of sempilnes or for layk of foirsicht or for
 bauldnes of courage I refer to euery manis conscience
 [þat] doith knaw him, he alone could se no tressoun,
 could feare no d[angear], and wald neuir beleif þat 20
 þe erll of Huntlie wald take on hand sic ane in-
 terprysis: howbeit þair wes gevin aduertisement of
 it [out] of Ingland and France, l[ette]res taken
 declarand it and þe mater manif[est] befoir all mennis
 Ene. It wer to lang to reherse and not verie 25
 ne[cessar] for þe p[rese]nt, it being knawin to sa mony
 quhat diversþ purposis wer tane, quhat dangearis
 eschapit all þe tyme of þat voyage, ontill the quene
 come to Aberdene agane, and how miraculous wes
 þe victorie: bot ane thing is not to be pretermittit, 30
 that þe said chamæleon wes ane of þe reddiest to
 gnaw þe bainis of þe deed, to spoyle þe qwyk, and

mak his profeit at þat marcat. Efter this the oursey trafficque of mariage growing cauld, the said chamæleon, going in Ingland, delt sa betuix þe Protestantis and Papistes that he changeit dailie
5 colouris, sumtyme flattering þe ane, sumtyme þe other, and making euery ane of þame beleif that he laubourit onelie for þame; and amangis other thingis,
be ane prevy intelligence with þe quene and verie
few of þe nobilitie, practiz[it] þe mariage of þe quene
10 and Henry Lord Dernlie, of þe quhilk he maid neuir
þe erll of Murray prevy, vntill all wes endit.

XXVIII.

ROBERT LINDESAY OF PITSCOTTIE

(after 1575).

[Pitscottie's *Historie and Cronicles of Scotland* is extant in many MSS., of which the Laing MS. (Univ. of Edinburgh, Scroll Cat. of Laing MSS., Div. I. No. 218) and the Halkhill MS. are the oldest and best. The former has been taken as the basis of the Scottish Text Society's edition (1899). The Halkhill MS., from which the following passages are printed, is more complete, and is certainly not much, if at all, later than the Laing MS. (a) is from *Jas. IV.* ch. xvi.; (b) is from *Jas. V.* ch. xx.]

(a) ANE MERACKILL SEINE IN THE KIRK OF
LINLYTGOW.

How the King of Scotland gat wot of his men
of weiris falsheid: how the captanes of weir
disobeyit the kingis heraldis: how the king
maid proclamationnis: Ane mérackill seine
in the kirk of linlytgow, quhan the king was 5
sittand at his dewosioun.

BE thir Letteris forsaid come to the Kingis
Maiestie of Scotland he knew weill that his
men had nocht passit the richt way, and schortlie
heirefter gat wit that thay war landit at the toune 10
of Air; quhilk displeisit the king verie gretlie, for he
beleiffit suirlie that thay had beine in france at thaire
fardest tryst: bot, becaus thay had not keipit his direc-
tioun, he send archbauldy erle of angus and Schir
andro wood, witht uther gentillmen and harraulds 15

of armes, and discharget the erle of arrane of his admeralltie, and wowit to god that he sould nevir bruik heretaige in Scotland eftir that day. bot this,
beand insolent & ȝoung, heirand the terabill message
5 of the king, and thought he wald noct obey nor gif
ovir the admirallschip as the king had comandit him,
bot passit to the sie and pullit up sailles and pasit
quhair he pleisit, thinkand that he would cum to
france in dew tyme; bot the storme of wyndis and
10 raigis of the sie scatterrit the schippis in sic maner
that he could not come to his purpos in dew tyme.
The King heirand of his inprosperus journay, seand
that france wald get no support of him for the tyme,
Maid ane proclamatioun hestelie thruche all þe
15 Realme of Scotland, bayþt east, west, south, and
north, als weill in the out yles as in the firm land,
That all maner of man betwix saxtie and sexteine
suld be reddie within twentie dayis to pas wiþt him
quhair he pleisit [wiþt] xl dayes wictuall, and so to
20 meit at the borrow muire of Edinburght, and thair to
pas fordward wiþt the King. This proclamatioun
was hestelie obeyit, contrair the counsall of Scotlands
will, that thay wald of naway disobey him, bot evirie
man maid provesioun hestelie conforme to the chairge
25 of the proclamatioun. At this tyme the king come
to linlytgow, quhair he hapnit for the tyme to be at
the ewinsong, verie sad and dolourous, makand his
dewosioun to god to send him guid chance and fortun
in his woyage.
30 In this meintyme thair come in ane man at the
Kirkdor, cled in ane blew gowne, beltit about him
with ane row of lynning clraith, ane pair of bots being

on his feit to the gret of his leg, *wiȝt* all uther hoise
and claithes conforme thairto; bot he had no thing
one his heid bot syd reid ȝallow heir behind [&]
his haffatis, quhilk wan doun ovir his schuldaris, bot
his foreheid was beld and bair. He schemit ane 5
man of liij ȝeiris, *wiȝt* ane gret pyk staff in his hand,
and come fast fordward amang the lordis cryand and
speirand for the king, sayand that he desyrit to speik
wiȝt him, quhill at last he come quhair the king was
sittand in the dask at his prayeris: bot, quhen he 10
saw the king, he maid him litill rewerence nor salu-
tatioun, bot lenit doun on the dask grofleinnis befor
him, and seid to him in this manere as eftir followis,
'Schir King, my mother send me to the desyrand
the not to pas at this tyme quhair thou art purpoisit, 15
for, gif thou dois it, thou will not fair weill in thy
journay, nor nane that passis with the: fordere, scho
baid the meddill *wiȝt* na weomen, nor use nocth thair
counsell, nor lat thame not tuiche thy bodie, nor
thow tharis, for, gif thou do it, thou will be conn- 20
foundit and brocht to schame.'

Be this man had spokin thair wordis unto the
kingis graice, the ewinsong was neir done. and the
king pancit on thair wordis, studdiene to gif him ane
ansuer, bot in the mientyme, befoire the kingis faice 25
and in presence of all his lordis that were about him
for the tyme, this man vanished away and cuild na
mair be seine nor comprehendit, bot vanished away
as he had bein ane blink of the sone or ane quhip of
the quhirll wind, and cuild no more be seinne. I 30
hard Schir dawid lyndesay, lyoun harrauld, and john
inglis the merschell, quha wair at that tyme ȝoung

men and speciall serwandis to the kingis graice, now standand presentlie besyd the king, quha thocht to haue layd handis on this man that thy micht have speired fordere tydingis at him; bot all was for nocht;
5 thay cuild not tuich him, for he wanished away betwix thaime and was no moir seine.

(b) HOW THE KING PASSIT TO THE HIELAND TO
THE HUNTING.

How the king passit to the hieland to the hunting. Hou the erle of athole maid ane curius pallice. Hou the erle of athole maid ane bancatt to the king. The erle of aholes expensis. How mony wyld beistis the king sleu in the hieland at this tyme.
10

AND eftir this the king remanit in þe castell [of] *Edinburght* sum tymes meckill of that winter tyd.
15 syne the nixt sommer passit to the hieland to hunt in athole, and tuik *with* him his moder Margret, quine of Scotland, and ane ambassador of the paippis, callit , quha was in Scotland for the tyme.
20 þe erle of athole, heran[d] of the kingis cuming, maid gret provisioun for him in all thingis perteinand to ane prince, that he was als weill seruit and eassed *with* all thingis necessar perteinand to his estait as he had bene in [his] awin pallice of *Edinburght*. he wanted nothing: ffor I hard say this nobill erle of
25 athole gart mak ane curius pallice to the king and to his moder and to the ambassadour, quhair þaj war so eassielie and honourabillie ludgit as thay had beine

in england, france, italie, or in spaine, concerneing the
 tyme and equivolet for thair huntting and pastyme,
 quhilk was buildit in ane fair medow ane fair pallice
 of greine tymber wood *with* birkis that war greine
 baytht under and abone, quhilk was fassonit in four 5
 quarteris, and in evirie quarter and nuck thairof ane
 gret round, as it had beine ane blockhous, quhilk was
 loftit and jeistit the space of thrie hous hicht; the
 fluir layd *with* greine scheirrittis, *with* sprottis, med-
 wartis, and flouris, that na man knew quhairon he 10
 ȝeid bot as he had beine in ane gardin. forder, thair
 was two gret roundis in ilk syd of þe ȝet, and ane
 gret portculice of trie fallin downe the maner of ane
 barrass ȝett *with* ane gret draw brig, and ane gret
 fowsie and stank of watter of sexteine fute deip and 15
 xxx fute bred, full of watter. And also this pallice
with in was weill syllid and hung *with* fyne tapestrie
 and arasis of silk, and satt and lichtit *with* fyne
 glassin windowis in all airthis, that þis pallice was als
 plesand *with* all necessaris pertenand to ane prince 20
 as it had beine his awin pallice royall at home.
 fforde, this erle gart mak sic provisioun for the king
 and his moder and that stranger the ambassadour
 that thay had all maner of meittis, drinkis, dili-
 cattis that was to be gottin at þat tyme in all 25
 Scotland, ather in burgh or land, that micht be
 gottin for money, that is to say, all kynd of drinkis,
 as aill, beir, wyne, baytht quhyt wyne and clarot,
 mavasie, muscatie, and allagant, impechryst, and
 accaquytie: fforde, þair was of meittis of breid 30
 quhyt breid, main breid, and gaige breid, *with* fleshis,
 beif, muttone, lamb, veall, and venisoun, guse, gryce,

and capoun, and cuning, and cran, swane, wyld guse, peirtreik, and plevar, duik, draik, mortoun, and murfoull, *with* goudneis, brissell cok, pownis, black cok, and caperkeillȝie; and also the stankis that was
5 round about the pallice was soumand full of all delicat fisches, as salmond, peirches, pykis, and eillis, *with* all uther kynd of delicat fisches that could be gottin in fresche watteris was all reddie to be prepairit for that bancatt. syne was thair proper
10 seuris and cunning baxsteris, and also excellent cuikis and potingareis *with* confectiounis and droggis for thair desertis. all thir thingis beand in ordour and prepairit as I haue schawin to ȝow, hallis, chalmeris,
15 *with* costlie beding, weschell, and nepprie according for ane king, nothing was deminischt of his ordour more nor he had beine at hame in his awin pallice.

The king remanit in this present wildernes the space of thrie dayes and thrie nichtis *with* all his cumpanie, as I haue schawin to ȝow afoir. I hard
20 men say that evirie day that the king was thair cost the erle of athole ane thowsand pound in expensis. This ambassadour of þe paipis seand þis gret bancat and triumphhe beand maid in ane vildernes, quhair thair was na toune nar be xx myllis, thocht it ane gret
25 merwell þat sic ane thing sould be in Scotland, considdering that it is namit þe ears of þe world be uther cuntreis, that thair sould be sic honnestie and pollicie in it, and speciallie in the hie hieland, quhair thair is bot wood and wildernes; bot maist of all
30 this ambassadour merwellit, quhen þe king depairtit and all men tuk thair leive. The hieland men set all this fair pallice in ane fyre þat þe king and his

ambassadour mycht sie. Than the ambassadour said to þe king ‘I merwell þat ȝe sould thole ȝone fair pallice to be brunt that ȝour grace hes beine so weill ludgit into.’ The king ansuerrit to the ambassadour: ‘it is the vse of our hieland men, thocht þaj be nevir 5 so weill ludgit, to burne the ludging quhen they depairt.’ This beand done, the king come to dunkell that nycht, and on þe morrow to Sanctjohnstoun. I hard say þe king at þat tyme in þe bowndis of athole and strathrale, that is to say begining at 10 beneurie and benecrumie betuix thir hillis and the bowndis foirsaid, that he slew xxx scoir of harte and hynd with uther small beistis, as ra and rebuck, wolf and fox, and wyld cattis. This was in the ȝeir of god j^m v^c xxvij ȝeiris. 15

XXIX.

NICOL BURNE

(1581).

[The following extract, “Of the Praying in Latine,” is the fifteenth chapter of Nicol Burne’s *Disputation* (Paris: 1st Oct. 1581), one of the Anti-Reformation pamphlets printed abroad and circulated in Scotland by the Jesuit agents. Its main linguistic interest lies in the fact that, in common with all the other Catholic tracts of the late sixteenth century, it shows a purer vernacular than is found in the writings on the other side. The authors of these tracts frequently refer to their opponents’ Anglicised Scots (cf. Niniane Winzet on Knox, in the *Buke of Fourscoir-thre Questionis*, Antwerp, 1563; and John Hamilton in his *Certane Orthodox and Catholik Conclusions*, Paris, 1581), and distinctly make it a part of their propaganda to address the people in their “native language.” In many cases it is not difficult to see that the endeavour was to some extent an affectation. For some of the eccentricities of the text in these Catholic tracts the foreign printers must be held responsible. An ample selection of passages from James Tyrie, John Hay, John Hamilton, Nicol Burne, and others will be found in the volume of *Catholic Tractates*, edited by Dr T. G. Law (Scottish Text Society, 1901).]

OF THE PRAYING IN LATINE.

M. **G**IFF the Mess in substance and ceremonieis con- Fol. 49 A
tene the maner hou God suld be vorshipped
institut be Christ, as the Papistis sayis, quhy say thay
not thair Messis in the vulgar tounge that the simpil pepill
5 quha understandis not Latine may be edifeit thairbie:
for it vas bot ane mocking of God, that ignorant pepill
sat done befoir God babbling in ane strange langage tha
thingis quhilk thay vndirstud not, seing it is vreittin, gif
I pray vith my toun, my spreit prayis, bot my mynd
10 vantis the fruit: quhat than? sal I pray in spreit? bot
I sall pray in my mynd also. And hou sall he quha

suppleis the place of the Idiot ansuer Amen to thy benedictione, gif he vndirstand the not?

B. Thair be tua kynd of prayeris in the kirk, the
ane is priuat, quhilk euerie man sayis be him self, the
vthir is publik, quhilk the preistis sayis in name of 5
the hail kirk. As to the priuat prayeris, na Catholik
denyis bot it is verie expedient that euerie man
pray in his auin young, to the end he vndirstand that
quhilk he sayis, and that thairbie the interior prayer
of the hairet may be the mair valkinnit, and conseruit 10
the bettir; and gif, onie man pray in ane vther young,
it is also expedient that he vnderstand the mening of
the vordis at the lest. For the quhilk caus in the
Catholik kirk the parentis or godfatheris ar obileist
to learne thame quhom thay hald in baptisme the 15
formes of prayeris and Beleif, and instruct thame
sufficientlie thairin, sua that thay vndirstand the
same: Albeit the principal thing quhilk God requiris
is the hairet, that suppois he quha prayis vndirstand
nocht perfytlie the vordis quhilk he speikis, yit God, 20
quha lukis in the hairet, vill nocht lat his prayer be in
vane. As to the publik prayeris of the kirk, it is not
necessar that the pepill vndirstand thame, becaus it
is nocht the pepill quha prayis, bot the preistis in the
name of the hail kirk, and it is aneuche that thay 25
assist be deuotione liftand vp thair myndis to God or
saying thair auin priuat oraisonis, and that be thair
deuotione thay may be maid participant of the kirk.
As in the synagogue of the Ieuis, the peopill kneu not
quhat all thay cerimoneis signifeit, quhilk vas keipit 30
be the preistis and vtheris in offering of thair sacri-
fices and vther vorshipping of God, and yit thay

did assist vnto thame; ye, sum of the preistis thame selfis miskneu the significatione of thir cerimoneis. Than gif it vas aneuche to the pepill to vndirstand that in sik ane sacrifice consisted the vorshipping of
5 God, suppois thay had not sua cleir ane vndirstanding of euerie thing that vas done thairin, sua in the catholik kirk, quhen the people assistis to the sacrifice of the Mess, thay acknaulege that thairbie God is vorshippit, and that it is institute for the remembrance
10 of Christis death and passione. Albeit thay vndirstand nocht the Latine toung, yit thay ar not destitut of the vtiltie and fruit thairof. And it is nocht vithout greit caus that as in the inscriptione and titil quhilk Pilat fixed vpone the croce of Christ
15 Iesus thir thre toungis var vrittin, Latine, Greik, and Hebreu, sua in the sacrifice and publik prayeris of the kirk thay ar cheiflie retenit for the conservatione of vnitie in the kirk and nationis amang thame selfis; for, gif al thingis var turnit in the
20 propri langage of euerie cuntrey, na man vald studie to the Latine toung, and thairbie al communicatione amangis Christiane pepil vald schortlie be tane auay, and thairbie eftir greit barbaritie inseu. Mairatour sik publique prayeris and seruice ar keipit mair
25 perfytlie in thair auin integratie vithout al corruptione; for gif ane natione vald eik or pair onie thing, that vald be incontinent remarkit and reprouit be vther nationis, quhilk culd not be, gif euerie natione had al thai thingis turnit in the auin propri
30 langage; as ye may se be experience, gif ye vald confer the prayeris of your deformit kirkis, togidder vith the innumerabil translationis of the psalmes,

quhilk ar chaingit according to euerie langage in the quhilk thay ar turnit. It is not than without greit caus, and ane special instinctione of the halie Ghaist, that thir toungis foirspokin hes bene retened, as thay vil be retenit to the end of the varld. And 5 quhen the Ieuis soll imbrace the Euangel, than sal the sacrifice and vther publik prayeris be in the Hebreu toung, according to that quhilk I said befoir, that on the Croce of Christ thaj thrie toungis onlie var vrittin, to signifie that the kirk of Christ suld 10 vse thay thre toungis cheiflie in his vorshipping, as the neu and auld testament ar in thir thre toungis in greitast authoritie amangis al pepill.

Nou to cum to the first pairt of your obiection, ye proue na thing except onlie that he quha prayis 15 suld nocht be aluterlie rude or ignorant of that toung in the quhilk he prayis, quhilk I do alreddie grant to you. As to the vthir pairt of your argument, I confess indeid that that place aucht to be vndirstand of the publique prayeris of the kirk, bot yit it 20 seruis nathing to your purpose, bot is rather repugnant to the same, and prouis that the common seruice of the kirk vas nocht than in the vulgar langage quhilk euerie man vndirstude, bot in ane vthir langage quhilk vas nocht sua commone to 25 euerie man. For the vndirstanding of this I reid in Chrysostom and vther ancient vryttaris that, amangis vther giftis quhilk vas in the primitiue kirk, thair vas also the gift of prayer, quhilk consisted in this, that quhen the Christianis var gathered togidder 30 thay quha var indeued with this gift kneu quhat thing vas maist expedient to be asked at God, quhilk thay

craued in name of the haill kirk. Nou becaus it vas expedient to the haill kirk to vndirstand that quhilk thay prayed for, S. Paul desyris him quha ressauis this gift to craue at God the grace of the inter-
5 pretatione of the same; for the quhilk caus he sayis that he quha spekis vith ane toung, he spekis to God, and nocht to men, and, eftiruart, he quha propheceis is gretar nor he quha spekis vith toungis, except that he interpreit him self, that the kirk
10 may be edifeit. Nou sen this gift of prayer remanis nocht yit in the kirk, bot all thingis quhilk ye craue of God ar put in certane formes of oraisonis, it is nocht necessar that he quha prayis in name of the kirk declair his prayer at that tyme to the pepil.
15 Bot it is aneuche that it be declairit be ordinar sermonis and exhortationis and vthir sik menis, to the effect that the pepill be instructed quhat ar thay thingis quhilk the kirk in hir publique and ordinar prayeris crauis at God, quhilk is done at all tymes in
20 the Catholique kirk: As in the tyme of Pasche the pepill knauis that all the prayeris tendis to louing and thankesgeuing to God for the benefit of the redempcion of the varld: At Vitsonday that the praying tendis to the inuocatione of the halie spirit:
25 and sua furth of the rest of the seasonis of the hail yeir. Nou that S. Paul forbiddis nocht the publique seruice of the kirk to be done in ane toung quhilk is nocht vulgare to the haill pepill, ye vill esilie vndirstand, gif ye pleis to note diligentlie this distinc-
30 tione, that almaist in euerie natione thair vsis to be ane vulgar toung quhilk euerie man speikis, and ane vther toung quhilk is nocht commone to all bot to

the maist learned, as testifeis S. Hierom in his commentaris on the epistle to the Galatianis that the Galatianis had thair auin vulgar toungh, and by that the Greik toungh; and throuche the haill Orient albeit thair vas ane greit nomber of vulgar toungis, 5 yit the Greik toungh vas commone to thame all. And Beda in the descriptiōne of Britanie vryttis that thair is fyue toungis in it, the Inglishe toungh, the Britonis toungh, the Scottis toungh, the Pichtis toungh, and the Latine toungh; not that the Latene toungh vas vulgare 10 to onie pepill of Britanie, bot becaus it vas commone to thame all, and for that caus it is callit thair toungh. Sua Sanct Paull quhen he vill that the seruice of the kirk suld nocht be in ane strange toungh, he menis that it suld nocht be in ane toungh 15 quhilk is alluterlie strange and barbar, bot in ane toungh quhilk is nocht aluyse vnknauin to the pepill, as throuche the haill Orient vas the Greik toungh, and the hail Occident the Latene toungh. The quhilk interpretatione is gathered maist cleirlie, becaus that 20 euin in S. Paulis dayes throuche all the Orient the publique prayeris and seruice of the kirk vas in the Greik toungh, albeit thair vas innumerabill vulgar toungis amangis sa monie pepill. And thair is na probabilitie that euerilk cuntrey did thane turne the 25 scripture quhilk vsed to be red in the publik seruice of the kirk in thair auin vulgar toungh, nor yit can thair be onie argument produced that sua hes bene done. In lyk maner in the Occident, sen the fayth vas first planted, ve find na vthar toungh to haue bene 30 vsed in the publique prayeris of the kirk bot the Latene toungh, albeit euerie natione, by the Latene

10 toung quhilk is commone to all, haue thair auin vulgar toungis. And S. Augustine testifeis that in his dayes throuch al Afrik the commone seruice of the kirk vas in the Latene toung, and hou be the 5 changeing of ane vord quhilk befoir vas accustumend, ane greit sklander and tumult of the pepill did vpryse.

Mairatour, quhen S. Paull sayis, ‘he that suppleis the place of the Idiot, hou soll he ansuer Amen 10 to thy benedictione, gif he vndirstand the nocht,’ he schauis that sic benedictions vas not accustumend to be in the vulgar toung, considering S. Paul callis him ane Idiot quha vnderstandis onlie his auin vulgar toung; and requiris, or rather sup- 15 ponis, that in the seruice of the kirk thair suld be ane vthir to supplie the place of the Idiote, that is, that suld haue farder vndirstanding and intelligence of that toung in the quhilk the seruice of the kirk is said. Bot giff the seruice had bene done in the 20 vulgar toung, thair mistered na man to haue suppled the place of the Idiot. Than Sanct Paull schauis maist cleirlie that sic seruice vas not exercised in ane vulgar toung, bot in ane vther quhilk vas not commone to the haill pepil, sik as is the Latine toung, 25 as said is, in Scotland, and throuch the hail Occident, albeit it vas not in the contrare extremitie strange or barbaruse. Bot sen ye haue euer mair this place in your mouthe, and dissauis thairbie the pure peopil, I am constrainit to schau that in your neu deformed 30 kirk it is alluterlie peruerted be you and the rest of the ministeris, becaus, quhair the Greik and Latene text hes, ‘He quha suppleis the place of ane Idiote,

hou soll he say Amen,' your ministeris of Geneua in monie of thair Bybilis hes turnit it maist deceatfullie and malitiouslie, 'he that is ane Idiott, hou soll he say Amen'; euin as gif thair var na difference betuix ane Idiot and him quha suppleis the place of ane 5 Idiot. Mairouer, the benediction to the quhilk S. Paull sayis Amen suld be ansuered is nauyse practised in your deformet kirkis, and nather your Idiotis nor thay that suppleis the place of your Idiotis Ansuoris Amen, as Sanct Paul vill haue ansuered, bot 10 ye haue turnit Amen in 'So be it,' quhilk is plane repugnant to his mening and the practeise of the haill kirk, sen ye can not excuse your selfis to say that S. Paul vrait to thame quha spak the Hebreu toun, as Amen is Hebreu, considering he vrait to 15 the Corinth, quha had thair publique seruice in Greik, and not in Hebreu, geuing vs ane sufficient argument that that vord Amen aucht to be retened in al langages, as it hes euer bene retenet befoir you amang all Christian men. And as the Euangelistis 20 quha vreit in Greke and thay quha turned the Euangelis out of Grek in Latene hes in lyk maner retened it, yea, ye your selffis in your bybillis sumtymes, persauing that vtheruyse ye vald be mockit be all men, ar compellit to retene it, as in 25 the versione of the fourtene chaptour of the first to the Cor., 'He quha suppleis the roume of the vnlearned, hou soll he ansuere Amen': giff ye had turned 'hou soll he ansuere So be it,' all the varld vald haue lachin at you. And quhat thing can 30 be thocht mair vane nor to turne tha vordis of Christ 'Amen, Amen, dico vobis,' 'Sobeit, Sobeit, I say

vnto you'? Thairfoir ye aucht to beleue that it is
nocht vithout ane greit mysterie that S. Paul and
the Euangelistis hes euer retened this vord Amen,
and that nane vther sen thair dayes hes bene sua
5 bauld as to turne it in onie vther langage, insafar
that the maist learmet S. Augustine vryttis that it is
nocht lesum to turne Amen in onie vther vulgar
langage vithout the sklander of the hail kirk. Hou
may ye than purge your selfis, bot in the turning of
10 Amen in your neu 'Sobeit' ye vald appeir to haue
bene vysar nor S. Paull and the Euangelistis, and
that ye haue sklanderit the haill kirk, nocht being
mouit thairto be onie ressone except onlie to mak
professione that ye are schismakis, and vill haue na
15 thing commone vith Christis kirk. For as concerning
the vndirstanding of the pepill quhilk ye allege
for your defence, thay vnderstud 'Amen' als veill as
nou thay do 'sobeit'; and, albeit thay had nocht
vndirstand it, yit thay var nocht of sua grose ane
20 spirit bot thay might haue learned it in les nor half
ane yeir. Bot, to conclud the mater, I vil discouer
the craft of Sathane, be the quhilk he hes induced
you to turne Amen in your Sobeit. In all the
prayeris of the vniuersall kirk in quhatsumeuer pairt
25 of the varld to our dayes, at the end of all oraisonis
and benedictionis vsed euer to be ansuered Amen,
quhilk is ane Hebrew vord, to signifie that the Ieuis
at the end sall imbrace the Christiane religione, and
that in thame the militant kirk in ane certane maner
30 sall be concludit and endit: quhairof ye mak ane
daylie professione, quhen for the conclusione of all
our prayeris ve vse euer to say Amen, and protestis

that the prophecie of Christ salbe accomplished of
ane scheipfald and ane pastore, and that the Ieuis
albeit thay be reiecte for ane tyme, as vrytis S.
Paul, yit thay sal nocth be reiecte for euer, bot at
the last salbe gathered in the scheipfald of Christ. 5
Bot ye, as ye haue denyed the fulfilling of the
prophecies of the calling of the gentiles, and the
vniuersalitie and visibilitie of the kirk and kingdome
of Christ, sua be the turning of Amen in Sobeit ye
protest that the prophecie shall not be compleit of the 10
calling of the Ieuis, and conuersione of thame to the
Christiane fayth: this is the craft of Sathan in you,
quhairbie he laboris to mak all thingis fals quhilk
hes bene foirspokin of Christ and his eternal king-
dome, that he may thairbie estableis the kingdome 15
of the Antichrist. God grant you grace to acknau-
lege your blindnes, and to deliuere your self out of
the snare of Sathan be vnfenyteit repentance. Amen.

XXX.

JAMES VI.

(1584).

[The following passage and sonnets constitute the Preface to *Ane Schort Treatise conteining some revlis and cautelis to be obseruit and eschewit in Scottis Poesie*, which was included in *The Essays of a Prentise in the Divine Art of Poesie* (Edinburgh : Thomas Vautroullier, 1584). The complete pamphlet has been often reprinted. The text here given is from the copy once in the possession of William Drummond of Hawthornden, and now in the library of the University of Edinburgh.]

THE PREFACE TO THE READER.

THE cause why (docile Reader) I haue not
dedicat this short treatise to any particular
personis (as commounly workis vsis to be) is, that
I esteme all thais quha hes already some beginning
of knawledge, with ane earnest desyre to atteyne
to farther, alyke meit for the reading of this worke,
or any vther, quhilk may help thame to the atteining
to thair foirsaid desyre. Bot as to this work, quhilk
is intitulit *The Reulis and cautelis to be obseruit and*
eschewit in Scottis Poesie, ye may maruell parauenture
quhairfore I sould haue writtin in that mater, sen
sa mony learnt men, baith of auld and of late, hes
already written thairof in dyuers and sindry lan-
guages: I answer that, nochtwithstanding, I haue
lykewayis writtin of it, for twa caassis. The ane
is: As for them that wrait of auld, lyke as the
tyme is changeit sensyne, sa is the ordour of Poesie
changeit. For then they obseruit not *Flowing*, nor

eschewit not *Ryming in termes*, besydes sindrie vther thingis, quhilk now we obserue and eschew, and dois weil in sa doing: because that now, quhen the warld is waxit auld, we haue all their opinionis in writ, quhilk were learned before our tyme, besydes 5 our awin ingynis, quhair as they then did it onelie be thair awin ingynis, but help of any vther. Thairfore, quhat I speik of Poesie now, I speik of it as being come to mannis age and perfectiou, quhair as then it was bot in the infancie and chyldheid. 10 The vther cause is: That as for thame that hes written in it of late, there hes neuer ane of thame written in our language. For albeit sindrie hes written of it in English, quhilk is lykest to our language, yit we differ from thame in sindrie reulis 15 of Poesie, as ye will find be experiance. I haue lykewayis omittit dyuers figures, quhilkis are neces-
sare to be vsit in verse, for twa causis. The ane is, because they are vsit in all languages, and thairfore are spokin of be *Du Bellay*, and sindrie 20 vtheris, quha hes written in this airt. Quhairfore, gif I wrait of them also, it sould seeme that I did bot repeete that quhilk they haue written, and yit not sa weil as they haue done already. The vther cause is, that they are figures of Rhetorique and 25 Dialectique, quhilkis airtis I professe nocth, and thairfore will apply to my selfe the counsale quhilk *Apelles* gaue to the shoomaker, quhen he said to him, seing him find falt with the shankis of the Image of *Venus*, efter that he had found falt with the 30 pantoun, *Ne sutor ultra crepidam*.

I will also wish yow (docile Reidar) that, or ye

cummer yow with reiding thir reulis, ye may find
in your self sic a beginning of Nature as ye may
put in practise in your verse many of thir foirsaidis
preceptis, or euer ye sie them as they are heir set
5 doun. For gif Nature be nocth the cheif worker in
this airt, Reulis wilbe bot a band to Nature, and
will mak yow within short space weary of the haill
airt: quhair as, gif Nature be cheif, and bent to
it, reulis will be ane help and staff to Nature. I
10 will end heir, lest my preface be langer nor my
purpose and haill mater following: wishing yow,
docile Reidar, als gude succes and great proffeit by
reiding this short treatise as I tuke earnist and
willing panis to blok it, as ye sie, for your cause.
15 Fare weill.

SONNET OF THE AVTHOVR TO THE READER.

SEN for your saik I wryte vpon your airt,
Apollo, Pan, and ye O Musis nyne,
And thou, O Mercure, for to help thy pairt
I do implore, sen thou be thy ingyne,
20 Nixt efter Pan had found the quhissill, syne
Thou did perfyte that quhilk he bot espyit:
And efter that made Argus for to tyne
(Quha kepit Io) all his windois by it.
Concurre ye Gods, it can not be denyit,
25 Sen in your airt of Poësie I wryte.
Auld birds to learne by teiching it is tryit:
Sic docens discens, gif ye help to dyte.
Then Reidar sie of nature thou haue pairt,
Syne laikis thou nocth bot heir to reid the airt.

SONNET DECIFRING THE PERFYTE POETE.

ANE type ingyne, ane quick and walkned witt,
With sommair reasons, suddenlie applyit,
For euery purpose vsing reasons fitt,
With skilfulnes, where learning may be spyit,
With pithie wordis, for to expres yow by it 5
His full intention in his proper leid,
The puritie quhairof weill hes he tryit,
With memorie to keip quhat he dois reid,
With skilfulnes and figuris, quhilks proceid
From *Rhetorique*, with euerlasting fame, 10
With vthers woundring, preassing with all speid
For to atteine to merite sic a name :
All thir into the perfyte Poëte be.
Goddis, grant I may obteine the Laurell trie.

XXXI.

REGISTER OF THE PRIVY COUNCIL¹
(1618).

THE STORY OF GORDON OF GICHT.

A NENT oure souerane lordis letteris reasit at the Fol. 268 a.
instance of Schir Williame Oliphant of Newtoun, knyght, his maiesteis aduocat, for his heynes interesse, and Patrik Levingstoun of Inchcorsie and
5 mr williame Levingstoun, his bruther, Makand men- Fol. 268 b.
tioun That quhair, albeit the beiring and weiring of hagbutis and pistolletis hes bene oftymes prohibite and dischairget be the lawis of this kingdome, notwithstanding it is of treuth that George gordoun of
10 geycht, haueing consauit ane haitrent and malice aganis the saidis patrik and mr william levingstonis, without ony iust caus of offence or iniurie done be thame to him, he, accumpaneid with george gordoun, his eldest sone, james baird and johnne
15 alschinner, his servandis, with vtheris his compliceis, bodin in feir of weir, with swordis, secritis, plaitslevis, and vther wapponis invasive, and uith pistolletis prohibite to be worne as said is, come vpoun the twenty day of Aprile last to the place of coirnecairne, quhair
20 umquhill dame Margaret stewart, lady saltoun, lay seik for the tyme, and quhair he looked to haue found the said Patrick. And missing him thair, being in-

¹ See Note, *ante*, p. 156. This extract is from the volume of *Decreta* for Nov. 1617–Nov. 1618.

formed that he wes riddin to the place of tullidone to the baptisme of his susteris bairne, he addrest him selff thair with all speid and come to the said place. Quhairof notice being gevin to the said patrik, he and all these that wer with him come furth and mett 5 the said george, ressaued him with all schawis of hairtie love and kyndnes; and he acquate thame with suche outward formes of goodwill and hairtynes as thay could haif wished, and past with thame to denner, intertenyng pleasant and familiair discour- 10 seis at the denner, with mony promisß and attestationis of his best affectionis to the said patrik and his wyff. And after denner thay accumpaneid him to his horsse, lookeing for nothing les then that he had ony bad or sinister purpos in his hairt aganis 15 the said Patrik. Bot afore he tooke horsse he called the said patrik asyde vnto him, and in presence of the minister of rothemay he begun to question him anent the testament and latter will maid be the said laite lady, and quarrellit the said patrik 20 for suffering hir to mak ony testament, as gif it had lyne in his pouer to haue stayed hir, alledgeing that all that scho had wes his birth right, and that no vtheris had interesse thairto. And, the said patrik haueing verie modestlie and soberlie answerit 25 him that it wes the ladyis will to mak a testament for the weeble of hir oyis, and that he had no reasoun, nather lay it in his pouer, to stay and hinder hir, and that he wald quite his paift of the said testa- 30 ment for ane plak, so as he micht haue his releif of twa thowsand merkis quhairin he stood ingadgeit as cautionair to him self for the said lady, he, not

being content with this the said patrikis answer,
burst furth in moist bitter and passionat speetcheis
aganis him, protesting and avowing with mony hor-
rible aithes that he sould stryk ane daigger to the
5 said patrikis haire, and that he sould cleive him to
the harne pañ, vnles he causit the said testament
ather to be nullit or reformat to his contentment.
And the said George, his sone, presentit ane bend
Fol. 269 a.
pistollet to the said patrik, of purpois and inten-
10 tioun to have schote and slane him thairwith. And
he and his said sone, and thair complices, had not
faillit at that tyme to have tane some vnhonest
advantage of him, wer not thay wer stayit be the
gentilmen present and in company with the said
15 patrik for the tyme. And so, finding him selff dis-
apoint of his blodie and wicked purpos at that tyme,
he past away, with mony threatningis to haue the
said patrikis lyff gif the testament wer not reformat
agane the nixt meeting. And, schoirtlie thairefter,
20 the said lady haueing send for the said mr williame
to confer with him vpoun some particulairis con-
cerning hir estaite, and he accordinglie haueing ad-
drest him selff vnto hir, the said george being
informed thairof, and that the said mr williame
25 wes riddin to rothemay to his said bruther, quhair
he hes dwelt thir sax ȝeiris bigane, he resoluteing to
tak some advantage of thame at that tyme, he,
accumpaneid with george craufurd, william prat in
monkishill, Johnne Abirnethie, his servitor, and wil-
30 liame essillis in fettircarne, with vtheris his com-
pliceis, bodin in feir of weir, with pistolletis prohibite
to be worne as said is, come vpoun the sext day

of Maij last to the said place of Rothemay. And the said mr williame persaueing him comeing, he addrest him self to meeete him, expecting all freindlie and kynd vseing of him, inrespect of the mony good officeis done be the said mr williame to him and 5 the mony promeisſ of freindship maid be him to the said mr williame. And, at the said mr williames first meeting with him, he persaueing the said patrik walking some space asyde with the minister of rothemay, he brak at him in a grite raige 10 and furie, and with verie grite difficultie wes he stayed be some personis present for the tyme. And the said mr williame being informed that *Schir* James skene of curriehill, ane of the nomber of the lordis of prevey counsaill, wes than newlie lichtit at the 15 kirk of rothemay, he past vnto him, acquentit the said *Schir* James with the lawles and insolent cariage of the said laird of geicht, and humelie desyrit him, as ane of his maiesteis preuey counsaill, to bind the said laird to the peace. Quhilk the said 20 *Schir* James did. And, efter the said *Schir* James his returning frome the north, the said laird of geicht being forȝetfull of the promeis maid for keiping of the peace, he vpoun the threttene day of Maij last directit and send his awne wyff, his eldest sone, 25 Johnne Abirnethie, and Andro wood to the place of corncarne in commissioun to the saidis patrik and mr williame, that thay sould caus the said testament be reformed to his contentment, or ellis it sould be the darrest testament that euir wes maid 30 in the north. And, the said lady saltoun being delt with to reforme the said testament, scho planelie

declairit that scho wald not alter ane word thairof.
Quhilk answer being returnit to the said george, he
wes so incensit and commovit thairwith that, vpoun
the morne thairefter, being the fourtene day of Maij,

Fol. 269 b.

5 he, accumpaneid with george gordoun, his eldest
sone, james baird in the maynis of geicht, william
prat in munskishill, william stewart in m^ctarie,
george gordoun in lethintie, waltir ogilvy in
dudweik, patrik sinclair of achannachie, johnne
10 abirnethie, johnne alexander, and alexander broun,
servitouris to the said laird of geycht, and with con-
vocatioun of his maiesteis leiges to the nowmer of
ten personis, all bodin in feir of weir with jackis, sec-
ritis, steilbonnetis, tua handit swerdis, and vtheris
15 wapponis invasie, and with pistolletis prohibite to
be worne as said is, come to the place of cornecarne,
quhair he thocht to haue surprysit the saidis patrik
and mr williame at denner tyme or euir thay had
bene war of him. And, quhen he come to the place,
20 finding the ȝettis oppin, he appointit tua of his serv-
vandis to guard the ȝet, and he send ane vther up
to the hall to try and persave quhair thay wer sitting,
resoluteing, gif thay had bene togidder, to have slane
thame at that same instant. Bot, seing be the pro-
25 uidence of god the said patrik wes a litle before
riddin to rothemay, he directit his servand james
baird to the said mr williame, desyreing him to
come and speik with him. And the said mr wil-
liame being sitting at his denner, he rais presentlie
30 frome the table and went vnto him single and allone
without company or wapponis, dreiding no hairme
of him, seing, as the said mr williame apprehendit,

all his discontentment wes aganis his said bruther. And, quhen the said mr williame come vnto him, his servandis past betuix the said mr williame and the ȝet, and thairby cutt him schorte of all meanis of retreate to the house. And he him selff enterit 5 in most dispytfull and railling speetcheis aganis him, commanding the said mr williame presentlie to gif him satisfacioun in that mater of the testament, or ellis he sould have the said mr williames hait bлоode and that he sould wasche his handis in his blood. 10 And the said mr william haueing opponit aganis his furie his awne innocence and impossibilitie to gif him contentment in that mater quhairwith he burdynit him, and then the respect quhilk he aucht to carey to his maiestie and his lawis, and the havie 15 wraith and iudgement of god that wold still persew him gif he medlit with the said mr williame his innocent blood, ȝit nothing could content him, bot with horrible aitheis he avowed that nane sould releve him out of his handis, and that he sould ding 20 a sword throughe thame that durst presome to releve him, vttering in this meanetyme mony disdanefull speetcheis aganis his maiestie and his lawis, saying that he knew the wynd of the tolbuith and how to gyde his turne, and that he hes had to do with the 25 gritest of Scotland and had outit his turnis aganis thame. And in this forme he detenit and held the said mr williame the space of tua houris as a pri-
sonner undir his power, during the quhilk haill space the said mr williame euir expectit that he sould 30 have put violent handis in his persone, and that he sould have tane his lyff. And at last he proponnit

this overture vnto the said maister williame,—that he wold spare his lyff, gif he wold bring his bruther out of rothemay vnto him. Quhilk propositioun being with reasoun reiectit be the said mr williame,

5 as a mater vnworthie to be hard of and most vn-naturall to have bene performit on his pairt, he than urgeid the said mr williame to go with him to rothemay, and that he sould tak on with him and that he sould decyde his querrell with the said mr

10 william and his bruther. Quhilk being of the nature of ane challange, he wes forced to undirtak the same, purpoislie to be red and quite of the said george truble. And so, thay being sinderit, he past in to the place, and with grite intreaty wes moved to tak

15 some refreschement, and then to ly doun and tak rest; bot he wes so fer distemperit and careyed with a cruell purpos of revenge as he could tak no rest, bot rease immediatlie, saying to his wyff, ‘Jeane, I can tak no rest. I knaw I will die vpoun

20 a scaffald. Thair is ane evill turne in my hand, quhilk I avow to god presentlie to performe.’ And with that he maid searche for the said mr williame, sua that he wes constrainyd to reteir him selff to ane quiet chalmer and to hyde him selff. And,

25 he persaveing that he could not get the said mr williame, he with all haist, accumpaneid with george gordoun, raid to rothemay, thinking to haue surprysit the said patrik vnawaris. Lyke as, he being walking in quiet maner afore the β et, he wes almoist

30 surprysit of him, and with grite difficultie relevit him self within the house. The β ettis quhairof be-ing closed and locked, he chopped verie rudlie at

the ȝet, crying and schouting vnto the said patrik to come furth, that he mycht have his haire blood; bot, finding him self frustrat of his wicked purpos, he come bak immediatlie to the place of cornecarne, resolued to have had the said mr williames lyff, 5 avowing with mony horrible aithes that he sould neuir see geycht till he had the said mr williame and his brotheris lyff, and that it sould coast him his lairdschip of geycht or he sould have thair lyveis, saying thay had bound him to the peace and 10 that he caird not for the peace; he had doubled out his turne aganis the best in Scotland; and that he sould go mad, lyke richie the foole, gif he wer not revengeit vpoun thame. And he remanit in the place all that day and tua dayis thairefter, threatning the 15 deeing lady to reforme hir testament. And, finding hir constant in hir resolutioun to stand be that quhilke scho had done, he send commissionairis to the saidis patrik and mr williame to rothemay, quhairvnto the said mr william had reteirit him selff in the 20 nicht for eschewing of his raige and furie, commanding thame outhier to caus him ressaue satisfacioun in that mater of the testament, or than assuire thame that no house in the north sould keepe thame, and behavit him selff so ruidlie and insolentlie within 25 the place of cornecarne in the sicht and presence of the diseasit aiget lady thaȝ without all doubt he haistned hir death, quhilke fell out that tyme.

XXXII.

ABACUCK BYSSET

(1622).

[Of the *Rolment of Courtis* there are two MSS., both in the hand-writing of the author, (a) University of Edinburgh, Laing MSS., No. 395 (from which the following extract is made), and (b) Advocates' Library MSS. 25. 5. 4, which is a copy of (a) and is incomplete. The concluding paragraphs of the long *Preface or Prolog to the godlie and christiane redar* are given by way of commentary on the law-clerk's plea that he wrote simply and in "maternale Scottis." The *Rolment of Courtis* has not been printed.]

FROM THE PROLOG TO THE REDAR.

AFTER describing the plan of his book, Bysset proceeds to refer to certane speciall remembrances and annotationis direct be me the writtare as authoure concerning the causis of my writting and directing
5 thairof to the godlie and christiane redaris, tuiching ilk pairt of the samin &c.; dedicate to his hienes that now regneth, and directed be his maiesties command and licence to be imprentted: and quhairanentis I haue takin greit panes and travellis that the samin
10 and memorie thairof decay and perische nocth, beand sa wirthie and remembirabill a wark of the monvmentis and antiquities abonewrittin. Quhilk gif his maiestie consider and gratiousslie acceptis of me his obedient liege and subject (as assuredlie
15 I hoip his maiestie will do), I sall endevoir my self according to my bundin dewitie to performe and accompleis (be godis grace) ane bettir and mair

p. 28 a.

p. 28 8.

prolixt wark anentis the foundamentale monymentis
and antiquities of this his hienes realme of Scotland,
to the glorie of god, his maiesteis kinglie honoure,
and commoun wealth of this his hienes natvie
cuntrie, &c.

5

And because the declaratioun of the monymentis
of this wark consistis maist in the computatioun of
the tymes and daittis of the samin, I haue thairfoir
set doun all the daittis of any notabill monymnt at
lenth for the commounis and sick as knawis nocht 10
figouris; and at the end thairof I haue put þe daittis
be sepharis, for the suirarebettir memoire and
knawlege, baith of the lerned and vnlernd. Lyke
as in the deductioun and declaratioun of these pro-
cessis and materis I haue nocht bene copius in 15
langaig be far drevin, uncouth, evill placed termis,
and multiplicatioun of wordis be paraphaces or cir-
cumloquutioun of speich, silogismes, and refutatioun
of argumentis be parablis or comparesonis; nor haue
I adhered to auld proverbis or bywordis, fair, flatter- 20
ring, fenȝeit, and counterfuit fictionis, uttered be
archadiciens, maid vp, counterfuit, and phrasing lan-
gaige; nethir haue I vsed minȝeard nor effeminate
tanting invectiue nor skornefull wordis, vane, saterik,
or louse wowsting and wantting speeches; nor haue 25
I over fauourable or lovinglie loved or prased, or ȝit
haue I over disdanefullie detracted, disprased, laked,
or outbraided onywiyis; nethir ȝit haue I prophaned
nor abused the halie and sacreit scripturis be vnlernd
and vnskilfull applicationis, as sum of the vulgare 30
and raschest, raylling, simpillest, commounis doith
eftir thair awin wane, fantasticall, fantassies, without

any authoritie, schame, vnderstanding, or knawlege: Bot be the contrare I haue writtin reuerendlie and spairnglie, vsand my awin maternale scottis langaige or mother tung (as we call it) in als pithie, schorte,
5 and compendius termes and clene dictionare, according to my simpill judgment and knawlege, for oppynning vp and declaratioun of the treuth of my intentioun of the mater or purpose in hand and making it sensabill to the vnlerned and vulgare sortis
10 vnderstanding. Sua that by the reiding, sicht, and considderatioun heirof all godlie reidaris of mair bettir pregnant ingynis and guid spreittis may frame and conforme thair writtingis, speiches, lyves, and maneris according heирto, as oure umquhill maist
15 gratius souerane lord and king his maiestie in his p. 29 a.
leirned, excellent, fatherlie, counsallis, sett furth be his hienes as authoure in goldin sentences, and nocth onlie caused to be imprented bot put in practese be his maiesties self in his maist godlie lyfe and halie
20 conversatioun (to the conforte of ws all), as patronē of patronēs, hes teached and instructed ws. And fra quhat I haue done heiranentis desyris the godlie and christiane reidaris to tak in guid pairt: Seing I haue spaired na travellis nor panes that the memorie
25 of thir monvmentis decay nocth, bot be preserued in remembrance of his maiesties maist wirthy and godlie foirbearis, in exampill to vtheris heireftir to follow and continew in the lyke. Sua I rest

Youre assured freind IS BEST.

30

*My name, iff ȝe wald knew, and quhat I am,
The last twa wordis contenis in annagram.*

Q

IV.

APPENDIX OF EARLY-TRANSITION TEXTS.

A.

FROM *RATIS RAVING* (c. 1480).

[Cambridge MS. (K. k. 1. 5), Bk. I. ll. 1722-1814 (ed. Lumby, E. E. T. S. 1870).]

AN EXHORTATION TO VIRTUE.

Pis eild is wnfair of fassoun,
And failȝes of perfectionou,
Off seymlynes of hyd & hair,
þat [n]euer may be restoryd mair.
5 Beand of wer condicioun,
It is forȝhet discrecioun,
And, as of Child of ȝhong maner,
Wil change fantasiis seire,
For lytil blythe, for lytil wraith,
10 For lytil leif, for lytil laith,
Fra tyme haif woorn awaye resoun—
Sik is of eild conclusiou.
As gryt ȝovthed has na knaving,
Richt sa gret eild has tynt þat thing

Fol. 35 b.

That it eir knev: quhat is þer þan,
 Lyvand by kynd, of ony man?
 Richt nocht, bot gud recorde or evil,
 As he determinit in his will,
 Or in his deed, or þan *in* baith,
 Quheþer it proffit war, or skaith.
 Bot geve he set him in al thing,
 To be werteus in his liffing,
 It is to deme þat he micht emplese
 Til wertu and to gudlinesse.

5

And for þe gud of richt riches
 On to wise men rewardit be,
 For lyf in Ioie sal sic as he,
 Baith in his tyme and efterwart.

10

Bot quha sa chesß nocht that part,
 And wyciously, quhill he is here,
 Disspendis furtht syk werkis sere,
 Rycht of diseß al thing mone have ;
 For thocht, and will, and al the laif
 Of his spreit is ar set to bee

15

In anger and perplexitee,
 To bring to purpos ill ȝarnynge,
 In al the tyme of his levinge.

20

Of angre and ire fulfyllyt is,
 Sa sal he here have lytil blis,
 And efterwart pwniscionne,
 For he disspendyt his resone
 In wycis agan kindly skill :

25

That mone be pwnist, at his wyll
 That lord is our al kindly thinge,
 And ordand thaim in thar doinge
 For gud deid suld revardyt bee,
 And pwnist for iniquitee.

30

And þoche that war noþer hell nor hewyne,
 ȝit this opvnyone haldis ewyne

35

All the philosophuris, leſſ and mare,
 That to be *wertewis* better it ware
 Than viciouſ in ony thinge.
 For fyrt *wertew* of al moving,
 5 That sterys kind in al degré,
 Wyll ay reward al gud bounte,
 And punyſ wyce be sumkyne way,
 Pocht ilke man it ken ne may :
 For nane may knaw, na wyt, na fynd,
 10 The syndrynes of courſ and kind.
 For thi trow to the visest men
 Of sciens, that couth tech and ken,
 As virgyll, plato, socratas,
 Ypocras, arastoteles,
 15 And alsua salamone the wys,
 Al thir determys one a wyſ,
 With vthir may than I can say,
 That better is to be vertwiſ ay
 Than vnhonest or viciouſ.
 20 For vertew is ay pretiouſ,
 And wyſ corrumpyt is al way,
 That nan may *efter* of it say,
 Bot scaiſt and blam and wnfarnes.
 Quharfor It suld be lufyt les
 25 Than suld *wertew* be courſ of kind.
 Than suld al bestis have in mynd
 That kind has grantyt to knawinge
 Be twene vertew and vicious thinge.

Now, pene, I pray the rest the here,
 30 For now is endyt this matere ;
 The quhilk is ratis raving cald,
 Bot for na raving I it hald ;
 Bot for *rycht* wys and gud teching,
 And weill declaris syndry thinge,

Fol. 36.

That is *rycht* nedfull for to knaw,
 As the sentens It wyll schaw.
 And to gret god be the lovyng
 Quhais gracie has grantit this ending,
 And tyll his blis his saul mote bringe, 5
 That *trawell* tuk of this treting.
 And the vrytar, for his meid,
 God grant *hym euer* weill to speid,
 And gyf hym grace sa here to do,
 The blys of hevyne that he cum to. 10

B.

FROM THE BRUCE
(1489).

[These extracts are from the First Book of the Edinburgh MS. (Adv. Lib. 19. 2. 2.) transcribed by Ramsay in 1489. The corresponding portions in the earlier Cambridge MS., 1487 (St John's Coll. G. 23), are lost. In the Edinburgh MS. the Middle Scots characteristics are more strongly marked than in the Cambridge MS.]

(a) THE POET'S PROEM.

Fol. 1 a.

Storyß to rede ar delitabill,
 Suppoß þat þai be nocht bot fabill ;
 Þan suld storyß þat suthfast wer,
 And þai war said on gud maner,
 Hawe doubill plesance in heryng. 15
 Þe fyrst plesance is þe carpyng,
 And þe toþir þe suthfastnes,
 Þat schawys þe thing *rycht* as it wes ;
 And suth thyngis þat ar likand
 Tyll mannys heryng ar plesand. 20

þarfor I wald fayne set my will,
 Giff my wyt mycht suffice þartill,
 To put in wryt a suthfast story,
 þat it lest ay furth in memory,
 5 Swa þat na lenth of tyme it let,
 Na ger it haly be forȝet.
 For aulde storys þat men redys,
 Representis to þaim þe dedys
 Of stalwart folk þat lywyt ar,
 10 Ryȝt as þai þan in presence war.
 And, certis, þai suld weill hawe pryß
 þat in þar tyme war wycht and wyß,
 And led thar lyff in gret trawail,
 And oft in hard stour off bataill
 15 Wan [richt] gret price off chewalry,
 And war woydyt off cowardy.
 As wes king Robert off Scotland,
 þat hardy wes off hart and hand ;
 And gud Schyr Iames off Douglas,
 20 þat in his tyme sa worthy was,
 þat off hys price & hys bounte
 In fer landis renownyt wes he.
 Off þaim I thynk þis buk to ma ;
 Now god gyff grace þat I may swa
 25 Tret it, and bryng it till endyng,
 þat I say nochȝt bot suthfast thing !

(b) LORD DOUGLAS.

To sanct Androws he come in hy,
 Quhar þe byschop full curtasly
 Resavyt him, and gert him wer
 30 His knyvys, forouth him to scher ;

Fol. 2 b.

And cled him *rycht* honorabilly,
 And gert ordayn quhar he suld ly.
 A weile gret quhile *þar* duellyt he ;
 All men lufyt him for his bounte ;
 For he wes off full fayr effer, 5
Wyß, curtais, and deboner ;
 Larg and luffand als wes he,
 And our all thing luffyt lawte.
 Leavte to luff is gretumly ;
 Through leavte liffis men *rychtwisly* : 10
 With A wertu & leavte
 A man may *ȝeit* sufficyand be :
 And but leawte may nane haiff price,
Quheþir he be *wycht* or he be *wyß* ;
 For quhar it failȝeys, na wertu 15
 May be off price, na off valu,
 To mak a man sa gud, *þat* he
 May symply gud man callyt be.
 He wes in all his dedis lele ;
 For him dedeynȝeit *nocht* to dele 20
 With trechery, na with falset.
 His hart on hey honour wes [set] :
 And hym *contenynt* on sic maner,
þat all him luffyt *þat* war him ner.
 Bot he wes *nocht* sa fayr, *þat* we 25
 Suld spek gretly off his beaute :
 In wysage wes he sumdeill gray,
 And had blak har, as ic hard say ;
 Bot off lymmys he wes weill maid,
 With banys gret & schuldrys braid. 30
 His body wes weyll [maid and lenye,]
 As *þai* *þat* saw hym said to me.
 Quhen he wes blyth, he wes lufly,
 And meyk and sweyt in cumpany :

Bot quha in battaill mycht him se,
 All oþir contenance had he.
 And in spek wlispyt he sumdeill ;
 Bot þat sat him rycht wondre weill.
 5 Till gud Ector of Troy mycht he
 In mony thingis liknyt be.
 Ector had blak har as he had,
 And stark lymmys and rycht weill maid ;
 And wlispyt alsua as did he,
 10 And wes fullfillyt of leawte,
 & wes curtaifß and wyß and wycht.
 Bot off manheid and mekill mycht,
 Till Ector dar I nane comper
 Off all þat euir in wardys wer.
 15 Þe quhethyr in his tyme sa wrocht he,
 þat he suld gretly lovyt be.

C.

FROM *LANCELOT OF THE LAIK*

(c. 1490).

[Cambridge MS., K. K. 1. 5, ll. 1-208, from the E. E. T. S. text (ed. Skeat, 1865).]

THE PROLOGUE.

The soft morow ande The lustee Aperill,
 The wynter set, the stormys in exill,
 Quhen that the brycht and fresch illumynare
 20 Uprisith arly in his fyre chare
 His hot courſ in to the orient,
 And frome his spere his goldine stremis sent

Fol. 1 a.

Wpone the grond, in maner off mesag,
 One euery thing to valkyne thar curage,
 That natur haith set wnder hire mycht,
 Boith gyrſ, and flour, and euery lusty vicht :
 And namly thame that felith the assay 5
 Of lufe, to schew the kalendis of may,
 Throw birdis songe with opine wox one hy,
 That sessit not one lufaris for to cry,
 Lest thai forȝhet, throw sleuth of Ignorans,
 The old wsage of lowis obseruans. 10
 And frome I can the bricht face asspy,
 It deuit me no langare fore to ly,
 Nore that loue schuld slouth in to me finde,
 Bot walkine furth, bewalinge in my mynde
 The dredful lyve endurit al to longe, 15
 Sufferans in loue of sorouful harmys stronge,
 The scharpe dais and the hewy ȝerys
 Quhill phebus thris haith passith al his speris,
 Vithoutine hope ore traistinge of comfort ;
 So be such meine fatit was my sort. 20
 Thus in my saull Rolinge al my wo,
 My carful hart carwing can in two
 The derdful suerd of lowis hot dissire ;
 So be the morow set I was a-fyre
 In felinge of the acceſ hot & colde, 25
 That haith my hart in sich a fevir holde,
 Only to me thare was none vthir eſ
 Bot thinkine quhow I schulde my lady pleſ.
 The scharpe assay and ek the inward peine
 Of dowblit wo me neulyngis can constrein, 30
 Quhen that I have remembranit one my thocht
 How sche, quhois bewte al my harm haith wrocht,
 Ne knouth not how I ame wo begone,
 Nor how that I ame of hire seruandis one ;

And in my self I can nocht fynde the meyne
 In to quhat wyß I sal my wo compleine.
 Thus in the feild I walkith to & froo,
 As thochtful wicht that felt of nocht bot woo ;
 5 Syne to o gardinge, that weß weil besen,
 Of quiche the feild was al depaynt *with* gren.
 The tendyre and the lusty flouris new
 Up throue the gren vpone thar stalkis grew
 Aȝhane the sone, and thare levis spred,
 10 Quiharwith that al the gardinge was iclede ;
 That pryapus, in to his tyme before,
 In o lustear walkith nevir more ;
 And al about enweronyt and iclosit
 One sich o wyß, that none *within* supposit
 15 Fore to be sen *with* ony vicht thare owt ;
 So dide the levis clos it all about.
 Thar was the flour, thar was the quen alphest,
 Rycht wery being of the nyctis rest,
 Wnclosing gane the crownel for the day ;
 20 The brycht sone illumynit haith the spray,
 The nyctis sobir ande the most schowris,
 As cristoll terys *with* hong vpone the flouris,
 Haith vpwarpit In the lusty aire,
 The morow makith soft, ameyne, and faire ;
 25 And the byrdis thar myghty voce out throng,
 Quhill al the wood resonite of thar songe,
 That gret confort till ony vicht it wer
 That plessith thame of lustenes to here.
 Bot gladnesß til the thochtful, auer mo
 30 The more he seith, the more he haith of wo.
 Thar was the garding *with* the flouris ourfret,
 Quich is in posy fore my lady set,
 That hire Represent to me oft befor,
 & thane also ; thus al day gan be sor

Fol. 2 a.

Of thoc^t my gost with torment occupy,
That I became in to one exasy,

Ore slep, or how I not ; bot so befell
My wo haith done my livis gost expell,
And in sich wiſe weil long I can endwr ;
So me betid o wondir aventur.

5

As I thus lay Rycht to my spreit vas sen
A birde, þat was as ony lawrare gren,
Alicht, and sayth in to hir birdis chere ;
'O woful wretch, that levis in to were !

10

To schew the thus the god of loue me sent,
That of thi seruice no thing is content,
For in his court þhou lewith in disspar,
And vilfully sustenis al thi care,

And schapith no thinge of thine awn remedē,
Bot clepith ay and cryith apone dede.

15

þhow callith the birdis be morow fro thar bouriſ,
þhou devith boith the erbis and the flouriſ,
And clepit hym vnfaithful king of lowe,
þow dewith hym in to his rigne abufe,

20

þhow tempith hym, þhou doith thi self no gud,
þhou are o mōn of wit al destitude.

Wot þhou noct̄ that al liwis creatwre
Haith of thi wo in to his hand the cwre ?

And set þhou clep one erbis and one treis,
Sche heriſ not thi wo, nore ȝhit sche seis ;

25

For none may know the dirkneſ of thi thoc^t,
Ne blamyth her thi wo sche knowith noct̄.

And it is weil accordinge it be so

He suffir harme, that to redref̄ his wo

30

Previdith not ; for long ore he be sonde,
Holl of his leich, that schewith not his vound.

And of owid þe autor schall þow knaw
Of lufe that seith, for to conseil or schow,

The last he clepith althir best of two ;
 And that is suth, and sal be euer mo.
 And loue also haith chargit me to say,
 Set þhoue presume, ore beleif, þe assay
 Of his seruice, as it wil ryne ore go,
 Preswme it not, fore it wil not be so ;
 Al magre thine a seruand schal þow bee.
 And as tueching thine aduersytee,
 Complen and sek of the ramed, the cwre,
 Ore, gif þow likith, furth thi wo endure.'
 And, as me thocht, I ansuerde azaine
 Thus to the byrde, in wordis schort and plane :
 'It ganthy not, as I have harde Recorde,
 The seruand for to disput with þe lord ;
 Bot well he knowith of al my vo the quhy,
 And in quhat wyß he hath me set, quhar I
 Nore may I not, nore can I not attane,
 Nore to hir hienes dare I not complane.'
 'Ful !' quod the bird, ' lat be thi nyß dispare,
 For in this erith no lady is so fare,
 So hie estat, nore of so gret emprise,
 That in hire self haith visdome ore gentrice,
 Yf that o wicht, that worthy is to be
 Of lovis court, schew til her that he
 Seruith hire in lovis hartly wyß,
 That schall thar for hym hating or dispis.
 The god of love thus chargit the, at schort,
 That to thi lady þhoue thi wo Report ;
 Yf þhoue may not, thi plant schall þov vrit.
 Se, as þhoue cane, be maner oft endit
 In metir quich that no man haith susspek,
 Set oft tyme thai contenyng gret effecc ;
 Thus one sume wyß þow schal thi wo declar.
 And, for thir sedulis and thir billis are

Fol. 2 b.

So generall, and ek so schort at lyte,
 And swm'e of thaim is lost the appetit,
 Sum trety schall þhoue for þi lady sak,
 That wnkouth is, als tak one hand and mak,
 Of love, ore armys, or of sum othir thing, 5
 That may hir one to thi Remembryng brynge ;
 Qwich soundith Not one to no hewynes,
 Bot one to gladneß and to lusteneß,
 That þhoue belevis may thi lady pleß,
 To have hir thonk and be one to hir eß ; 10
 That sche may wit in seruice þow art one.
 Faire weil,' quod sche, 'thus schal þow the dispone,
 And mak thi self als mery as þhoue may,
 It helpith not thus fore to wex al way.'

With that, the bird sche haith hir leif tak, 15
 For fere of quich I can onone to wak ;
 Sche was ago, and to my self thocht I
 Quhat may þis meyne? quhat may this signify?
 Is it of troucht, or of illusioun?

Bot finaly, as in conclusioun, 20
 Be as be may, I schal me not discharge,
 Sen it apperith be of lovis charg ;
 And ek myne hart none othir bissynes
 Haith bot my ladice seruice, as I geß ;
 Among al vtheris I schal one honde tak 25
 This litil occupatioun for hire sak.

Bot hym I pray, the mychty gode of loue,
 That sitith hie in to his spir abuf,
 (At command of o wyß, quhois visioune
 My gost haith takin this opvnioune,) 30
 That my lawboure may to my lady pleß,
 And do wnto hir ladeschip sum eß,
 So that my trauell be noct tynt, and I
 Quhat vtheris say setith nothing by.

For wel I know that, be thi worldis fame,
It schal not be bot hurting to my name,
Quhen that thai here my febil negligens,
That empit is, and bare of eloquens,
5 Of discessioune, and ek of Retoryk ;
The metire and the cuning both elyk
So fere discording frome perfecciuone ;
Quhilk I submyt to the correccioune
Of paim the quhich that is discret & wyf,
10 And enterit is of loue in the seruice ;
Quhich knouth that no lovare dare withstonde
Quhat loue hym chargit he mot tak one honde,
Deith, or defam, or ony maner wo ;
And at this tyme with me it stant ryght so,
15 As I that dar makine no demande
To quhat I wot it lykith loue commande.
Tueching his chargis, as with al destitut,
Within my mynd schortly I conclud
For to fulfull, for ned I mot do so.
20 Thane in my thocht rolling to and fro
Quhare that I mycht sum wnkouth mater fynde,
Quhill at þe last it fell in to my mynd
Of o story, that I befor had sene,
That boith of loue and armys can conten,
25 Was of o knyght clepit lancelot of þe laik,
The sone of bane was, king of albanak ;
Of quhois fame and worshipful dedis
Clerkis in to diuerſ bukis redis,
Of quhome I thynk her sum thing for to writ
30 At louis charge and, as I cane, endit ;
Set men tharin sal by experiens
Know my consait, and al my negligens.

Fol. 3 b.

D.

FROM RAUF COILZEAR.

[From the unique copy in the Advocates' Library of Lekpreuik's printed version (1572) of the old alliterative poem *Rauf Coilzear* (ll. 363-648). The poem has been printed by Laing (*Select Remains*, 1822, n. ed. 1885); by S. J. Herrtage (E. E. T. S. 1882); by M. Tonndorf, Berlin, 1894; and by F. J. Amours, in *Scottish Alliterative Poems* (S. T. S. 1897).]

RAUF'S JOURNEY TO COURT.

¶ Than vpon the morne airlie, quhen the day dew,
 The Coilzear had greit thocht quhat he had vnder tane ;
 He kest twa Creillis on ane Capill with Coillis anew,
 Wandit thame with widdeis, to wend on that wane.
 'Mary, it is not my counsall, bot ȝone man that ȝe knew, 5
 To do ȝow in his gentrise,' said Gyliane.
 'Thow gaif him ane outragious blaw & greit boist blew ;
 In faith, thow suld haue bocht it deir, & he had bene allane.
 For thy, hald ȝow fra the Court, for oche that may be :
 ȝone man that thou outrayd 10
 Is not sa simpill as he said ;
 Thairon my lyfe dar I layd,
 That sall thou heir and se.'

¶ 'ȝea, Dame, haue nane dreid of my lyfe to day,
 Lat me wirk as I will, the weird is mine awin. 15
 I spak not out of ressoun, the suith gif I sall say,
 To Wymond of the Wardrop, war the suith knawin ;
 That I haue hecht I sall hald, happen as it may,
 Quhidder sa it gang to greif or to gawin.'
 He caucht twa Creillis on ane capill & catchit on his way 20
 Ouir the Daillis sa derf, be the day was dawin ;
 The hie way to Paris, in all that he mocht
 With ane quhip in his hand,
 Cantlie on catchand,

To fulfill his cunnand,
To the Court socht.

¶ Graith thocht of the grant had the gude King,
And callit Schir Rolland him till and gaif commandment,
Ane man he traistit in, maist atour all vther thing,
That neuer wald set him on assay withoutin his assent :
‘Tak thy hors and thy harnes in the morning,
For to watche weill the wayis, I wald that thou went ;
Gif thou meitis ony leid lent on the ling,
Gar thame boun to this Burgh, I tell the mine Intent ;
Or gyf thou seis ony man cumming furth the way,
Quhat sumeuer that he be,
Bring him haistely to me,
Befoir none that I him se
In this hall the day.’

¶ Schir Rolland had greit ferly, and in hart kest
Quhat that suld betakin that the King tald ;
Vpon Solempnit ȝule day quhen ilk man suld rest,
That him behouit neidlings to watche on the wald,
Quhen his God to serue he suld haue him drest ;
And syne, with ane blyth cheir, buskit that bald.
Out of Paris proudly he preikit full prest
Intill his harnes all haill his hechtis for to hald ;
He vmbekest the countrie outwith the toun ;
He saw na thing on steir,
Nouther fer nor neir,
Bot the feildis in feir,
Daillis and doun.

¶ He huit and he houerit, quhill midmorne and mair,
Behaland the hie hillis, and passage sa plane ;
Sa saw he quhair the Coilgear come with all his fair,
With twa Creillis on ane Capill ; thairof was he fane.

He followit to him haistely among the holtis hair,
 For to bring him to the King, at bidding full bane.
 Courtesly to the Knicht kneillit the Coilȝear ;
 And Schir Rolland him self salust him agane,
 Syne bad him leif his courtasie, and boun him to ga.

5

He said : ‘Withoutin letting,
 Thow mon to Paris to the King,
 Speid the fast in ane ling,
 Sen I find na ma.’

¶ ‘In faith,’ said the Coilȝear, ‘ȝit was I neuer sa nyse, 10
 Schir Knicht, it is na courtasie commounis to scorne ;
 Thair is mony better than I cummis oft to Parys,
 ‘That the King wait not of, nouther nicht nor morne.
 For to towsill me or tit me, thocht foul be my clais,
 Or I be dantit on sic wyse, my lyfe salbe lorne.’ 15
 ‘Do way,’ said Schir Rolland, ‘me think thow art not wise,
 I rid thow at bidding be, be all that we haue sworne,
 And call thow it na scorning, bot do as I the ken,

Sen thou hes hard mine Intent ; 20
 It is the Kingis commandement,
 At this tyme thou suld haue went,
 And I had met sic ten.’

¶ ‘I am bot ane mad man, that thou hes heir met,
 I haue na myster to matche with maisterfull men ;
 Fairand ouir the feildis, Fewell to fet, 25
 And oft fylit my feit in mony foul fen ;
 Gangand with laidis, my gouerning to get.
 Thair is mony Carll in the countrie thou may nocht ken ;
 I sall hold that I haue hecht, bot I be hard set,
 To Wymond of the Wardrop, I wait full weill quhen.’ 30
 ‘Sa thriue I,’ said Rolland, ‘it is mine Intent,
 That nouther to Wymond nor Will
 Thow sall hold nor hecht till,

Quhill I haue brocht the to fulfill
The Kingis commandment.'

¶ The Carll beheld to the Knicht, as he stude than ;
He bair grauit in Gold and Gowlis in grene,
Glitterand full gaylie quhen Glemis began,
Ane Tyger ticht to ane tre, ane takin of tene.
Trewlie that tenefull was trimland than,
Semelie schapin and schroud in that Scheild schene ;
Mekle worschip of weir worthylie he wan,
Befoir into fechting with mony worthie sene.
His Basnet was bordourit and burneist bricht
With stanis of Beriall deir,
Dyamountis and Sapheir,
Riche Rubeis in feir,
Reulit full richt.

His plaitis properlie pict attour with precious stanis
And his Pulanis full prest of that ilk peir ;
Greit Graipis of Gold his Greis for the nanis,
And his Cussanis cumlie schynand full cleir ;
Bricht braissaris of steill about his arme banis,
Blandit with Berialis and Cristallis cleir ;
Ticht ouir with Thopas, and trew lufe atanis ;
The teind of his iewellis to tell war full teir.
His Sadill circulit and set, richt sa on ilk syde,
His brydill bellisand and gay
His steid stout on stray,
He was the Ryallest of array,
On Ronsy micht ryde.

¶ Of that Ryall array that Rolland in raid,
Rauf rusit in his hart of that Ryall thing :
' He is the gayest in geir that euer on ground glaid.
Haue he grace to the gre in ilk Iornaying ;
War he ane manly man, as he is weill maid,

He war full michtie, with magre durst abyde his meting.'

He bad the Coilȝear in wraith swyth withoutin baid

Cast the Creillis fra the Capill, and gang to the King.

'In faith, it war greit schame,' said the Coilȝear,

5
‘I vndertuk thay suld be brocht,

This day for ocht that be mocht ;

Schir Knicht, that word is for nocht

That thouw Carpis thair.'

¶ 'Thow hufis on thir holtis, and haldis me heir,

Quhill half the haill day may the hicht haue ;'

'Be Christ that was Cristinnit, and his Mother cleir,

Thow shall catche to the Court that shall not be to craue.

It micht be preifit preiudice, bot gif thow suld compeir,

To se quhat granting of grace the King wald the gaif.'

'For na gold on this ground wald I, but weir,

Be fundin fals to the King, sa Christ me sauе.'

'To gar the cum and be knawin as I am command,

15
I wait not quhat his willis be,

Nor he namit na mair the,

Nor ane vther man to me,

20
Bot quhome that I fand.'

¶ 'Thow fand me fechand nathing that followit to feid,

I war ane fule gif I fled, and fand nane affray ;

Bot as ane lauchfull man my laidis to leid,

That leidis with mekle lawtie and laubour in fay.

25
Be the Mother and the Maydin that maid vs remeid,

And thow mat me ony mair, cum efter quhat sa may,

Thow and I shall dyntis deill quhill ane of vs be deid,

For the deidis thow hes me done vpon this deir day.'

Mekle merwell of that word had Schir Rolland ;

30
He saw na wappenis thair,

That the Coilȝear bair,

Bot ane auld Buklair,

And ane roustie brand.

¶ ‘It is lyke,’ said Schir Rolland, and lichtly he leuch,
 ‘That sic ane stubill husband man wald stryke stoutly ;
 Thair is mony toun man to tuggill is full teuch,
 Thocht thair brandis be blak and vnburely ;
 5 Oft fair foulis ar fundin faynt, and als freuch :
 I defend we fecht or fall in that foly.
 Lat se how we may disseuer with sobernes aneuch,
 And catche crabitis away, be Christ counsall I.
 Quhair winnis that Wymond thow hecht to meit to day ?’

10 ‘With the Quene, tauld he me ;
 And thair I vndertuke to be,
 Into Paris, Pardie,
 Withoutin delay.’

‘And I am knawin with the Quene,’ said Schir Rolland,
 15 ‘And with mony byrdis in hir Bowre, be buikis and bellis ;
 The King is into Paris, that sall I warrand,
 And all his aduertance that in his Court dwellis.
 Me tharth haue nane noy of myne erand,
 For me think thow will be thair efter as thow tellis ;
 20 Bot gif I fand the, forrow now to keip my cunnand.’
 ‘Schir Knicht,’ said *the Coilȝear*, ‘thow trowis me neuer ellis,
 Bot gif sum suddand let put it of delay,
 For that I hecht of my will,
 And na man threit me thair till,
 25 That I am haldin to fulfill,
 And sall do quhill I may.’

¶ ‘Zea, sen thow will be thair, thy cunnandis to new,
 I neid nane airar myne erand nor none of the day.’
 ‘Be thow traist,’ said the Coilȝear, ‘man, as I am trew,
 30 I will not haist me ane fute faster on the way ;
 Bot gif thow raik out of my renk, full raith sall thow rew,
 Or, be the Rude, I sall rais thy Ryall array ;
 Thocht thy body be braissit in that bricht hew,
 Thow salbe fundin als febil of thy bone fay.’

Schir Rolland said to him self: ‘This is bot foly,
 To striue with him ocht mair,
 I se weill he will be thair.
 His leif at the Coilȝear
 He tuke lufesumly.

5

¶ ‘Be Christ,’ said the Coilȝear, ‘that war ane foul scorne,
 That thou suld chaip, bot I the knew, that is sa schynand ;
 For thou seis my weidis ar auld and all to-worne,
 Thow trowis nathing thir taillis that I am telland.
 Bring na Beirnis vs by, bot as we war borne,
 And thir Blonkis that vs beiris, thairto I mak ane band,
 That I sall meit the heir vpon this mure to morne,
 Gif I be haldin in heill, and thairto my hand,
 Sen that we haue na laiser at this tyme to ta.’

10

In ane thourtour way,
 Seir gaitis pas thay,
 Baith to Paris in fay,
 Thus partit thay twa.

15

The gentill Knicht, Schir Rolland, come rydand full sone,
 And left the Coilȝear to cum, as he had vndertane ;
 And quhen he come to Paris, the hie Mes was done,
 The King with mony cumly out of the Kirk is gane.
 Of his harnes in hy he hynt withoutin hone,
 And in ane Rob him arrayit richest of ane ;
 In that worschipfull weid he went in at none,
 As he was wont, with the wy that weildit the wane,
 On fute ferly in feir, formest of all.

20

Richt weill payit was the King
 Of Schir Rollandis cumming ;
 To speir of his tything
 Efter him gart call.

25

The King in counsall him callit : ‘cum hidder, Schir Knicht,
 Hes thou my bidding done, as I the command?’

30

'In faith,' said Schir Rolland, 'I raid on full richt,
 To watche wyselie the wayis ; that I sall warrand.
 Thair wald na douchtie this day for Iornay be dicht ;
 Fairand ouir the feildis full few thair I fand ;
 5 Saif anerly ane man that semblit in my sicht,
 Thair was na leid on lyfe lent in this land.'
 'Quhat kin a fallow was that ane, Schir, I the pray ?'
 'Ane man in husband weid,
 Buskit busteously on breid,
 10 Leidand Coillis he ȝeid
 To Paris the way.'

'Quhy hes thou not that husband brocht as I the bad ?
 I dreid me, sa he dantit the, thou durst not with him deill.'
 'In faith,' said Schir Rolland, 'gif that he sa had,
 15 That war full hard to my hart, and I ane man in heill.'
 He saw the King was engreuit, and gat furth glaid,
 To se gif the Coilȝearis lawtie was leill.
 'I suld haue maid him in the stour to be full hard stad,
 And I had wittin that the Carll wald away steill ;
 20 Bot I trowit not the day that he wald me beget.'
 As he went outward bayne,
 He met ane Porter swayne
 Cummand raith him agayne
 Fast fra the ȝet.

25 ¶ 'Quhair gangis thou, Gedling, thir gaitis sa gane ?'
 'Be God,' said the Grome, 'ane gift heir I geif,
 I deuse at the ȝet thair is ane allane,
 Bot he be lattin in belieue, him lykis not to leif ;
 With ane Capill and twa Creillis cassin on the plane,
 30 To cum to this Palice he preissis to preif.'
 'Gif thou hes fundin that Freik, in faith I am fane :
 Lat him in glaidly, it may not engrif.

Bot askis he eirnestly efter ony man?'
 Than said that Gedling on ground:
 'ȝe, forsuith in this stound,
 Efter ane Wymound,
 In all that he can.' 5

G 'Pas agane, Porter, and lat him swyith in
 Amang the proudest in preis, plesand in pane;
 Say thou art not worthy to Wymond to win,
 Bid him seik him his self, gif thair be sic ane.' 10
 Again gangis Schir Rolland, quhair gle suld begin,
 And the ȝaip ȝeman to the ȝet is gane;
 Enbraisset the bandis belieue, or that he wald blin,
 Syne leit the wy at his will wend in the wane.
 'Gang seik him now thy self,' he said vpon hicht; 15
 'My self hes na lasair
 Fra thir ȝettis to fair.'
 'Be Christ,' said the Coilȝear,
 'I set that bot licht.'

C 'Gif thou will not seik him, my awin self sall,
 For I haue oft tymes swet in seruice full sair; 20
 Tak keip to my Capill, that na man him call,
 Quhill I cum fra the Court,' said the Coilȝear;
 'My laid war I laith to lois, I leif the heir all;
 Se that thou leis thame not, bot ȝeme thame full ȝair.' 25
 In that hardy in hy he haikit to that hall,
 For to wit gif Wymondis wynning was thair;
 He arguit with the Ischar ofter than anis:
 'Schir, can thou ocht say,
 Quhair is Wymond the day?
 I pray the, bring him gif thou may, 30
 Out of this wanis.'

NOTES

N O T E S.

The first number refers to the page; the second to the line.

I.

Prefatory Note. The date (*c.* 1500) of this and other poems written on the fly-leaves of the Makculloch MS. is conjectural. Diebler (*Anglia*, ix. 340) refers them to the end of the sixteenth century, but the handwriting is certainly of the fifteenth, or early sixteenth, century.

1. 5. This line is a syllable short in the MSS. *Cawis* must be taken as two syllables (cawis).
1. 6, 7. The insertion of a comma after *myslewyn* helps the sense. ‘To reprove thee of thy misliving, and to point the lesson to men by the fables of beasts.’ If we read ‘*O man*’ instead of ‘*of man*,’ the construction is clear.

Bann. reads :—

‘Was to repreife þe vyce of mysdoing
Of man be fegour of ane vþir thing’;

and Harl. (ed. Diebler), 3865 :—

‘Wes to repreue the haill misleuing
Of man, be figure of ane vther thing,’

2. 11. *wijpin* is doubtfully written in the MS. Bann. and Harl. read ‘vndir,’ ‘vnder.’ The metaphor of the nut demands ‘within.’

2. 15. Two syllables short. Harl. reads :—
 ‘Forther mair, ane bow that is ay bent.’

2. 21. This quotation is printed on the title-page of the 1570 Edinburgh Edition.

2. 24. MS. ‘walld.’

3. 16. *ay* may be a scribal error for ‘in’; or it may stand, if the verb = ‘luifis,’ as in Harl.

3. 19. Harl. ‘And þat þrow custum and dalye ryte.’

3. 23. Harl. ‘In gay meter, as poete lawriate.’
purpurat is corrupt. Mr Craigie suggests ‘purtrait.’

3. 27. *stane*: so MS. Cf. *stone*, p. 4, l. 14, and p. 7, l. 4.

II.

4. 5. MS. ‘scrapand amang þe aſ þat be aduentur.’ Bann. and Harl. omit ‘þat,’ which makes a better line. The comma is by preference placed after *aduentur*, not after *aſ*. The hypermetrical fifth line might stand, if the sixth and seventh lines were transposed.

4. 11. Bann. ‘Quhat be thairin swa that þe fluyr be clene’; Harl. ‘Thay cair na thing, swa,’ &c. : obvious efforts to avoid the repetition of the same words twice in one stanza.
 ‘Pai’ may be supplied as the first word in the line.
 MS. *tint* (ll. 10, 11), an error for ‘tent’ (care), caused by confusion with *tynt* (lost) in l. 12.

4. 12, 13. Bann :—

‘Iowalis ar tynt, as oft tymes hes bene,
 And in þe swowpyne is castin furth annone.’

Harl. follows Makculloch.

4. 24. Harl. ‘It may me nouther extoll nor magnify.’

magnify is doubtful, though it is in Harl., and the contraction is unusual. If the reading be simply ‘my fy,’ can ‘fy’ be taken in the sense of ‘digest’ (defy)? This too is doubtful, though the Cock’s complaint is that his find does not satisfy his hunger. A dissyllable is required.

5. 15. *wyffis*: so Harl. Bann. 'for wyse men sayis,' &c.
lukand werk. Cf. Douglas (ed. Small), iv. 227, 228 :—

'Zit haue I hard oft said be men na clerkis,
Till idill folk full lycht beyn lukand warkis.'

6. 5. Bann. and Harl. read 'joly jasp.'
6. 11. Harl. :—

'Or fyre nor water him nedis not to dreid.'

In the Makculloch text, *nedis* should read 'nede,' or *sal* should be omitted.

6. 21. Bann. 'citie and burchgus'; Harl. as Makculloch.
6. 24. Bann. 'mwst'; Harl. 'rust can screit.'
6. 26. *sampill*=*sempill* (simple), as in Harl.
7. 2. Bann. 'wamillis'; Harl. 'wammillis.'
7. 13. Supply 'it' after *seik*, as in Harl.

III.

8. 1. *I.e.*, 'likand lufe is forcy as deith.'
8. 2. MS. 'suetis.'
9. 10. *applidis*—*i.e.*, 'applid (applied) is.' Cf. p. 8, l. 2. But what does 'applied' mean?
9. 22. *birnis* for 'brinnis.'
9. 25. *but*=without.

IV.

This poem is a specimen of a very common type (cf. Vernon MS.). It has been ascribed to Glassinbery by Laing (*E. Sc. Metr. Tales, Introd.*) on the narrow evidence of its appearance in the Gray MS., where a similar poem is given to that author by the scribe. It is probably based upon an older piece, perhaps of Southern or Midland origin (see *supra*, pp. lxx, 8).

After the text of the poem had been printed off, and when the following notes were in the hands of the printer, Mr Israel Gollancz sent an account of the Gray MS., with the complete text of these verses, to the *Athenæum* of 29th March 1902. I take the opportunity of interpolating in these notes one or two comments on Mr Gollancz's rendering.

Mr Gollancz, speaking of the complete version, says: "As regards its place of composition, it may safely be claimed for England; it is, I am inclined to hold, rather more northern and somewhat later than Glassinbery's poem [‘This is Goddis awne complaint,’ also in the Gray MS.]. Anyhow, linguistic criteria are against its alleged Scottish origin. Its author, also, was under the influence of the west-midland poet of ‘Perle.’"

The poem may be a recension of an English piece, but I cannot accept the statement that the linguistic criteria are against *this version's* being Scottish. "Rather more northern" is hardly an adequate description of such words and phrases as 'at þou may,' 'erd til erd,' 'with na kynrike þou beis kend,' 'þir emotis rinnand,' 'quihilk sall,' 'quhill þou liffis,' &c. &c. While claiming it for the North, I readily admit that it might be hard to prove on which side of the Tweed it was written. Some of the difficulties may be due to its having been written down from memory.

11. 15, 16. Cf. the poem *De nouem nobilibus* (or *Ane Ballet of the Nine Nobles*), printed in Laing's *Select Remains of the Ancient Popular Poetry of Scotland* (ed. Small, 1885, pp. 185-191), and the companion passage in the *Buik of the most noble and vailzeand Conquerour Alexander the Great* (ed. Laing, 1831, pp. 402-406). Both are reprinted by Mr Gollancz in Appendix ii. of his edition of *The Parliament of the thre Ages*, and by Mr Craigie in a short critical article in *Anglia*, xxi. (1899), pp. 359-365.

11. 16. The MS. *may* read 'nobillist,' as given by Mr Gollancz; but this is doubtful, and the sense is certainly not better. '[Of]' may be inserted before *quihilk*.

11. 17. *Gothra*—*i.e.*, Godfrey of Bulloigne.

11. 19. *sergin*: so the MS. It seems probable that 'sarasin' is intended, the word being a common epithet of the non-Christian heroes. The nine nobles fall into three groups: (a) Three Christian heroes of Romance (Arthur, Charles, Godfrey); (b) three Jews (David, Judas, Joshua); and (c) three Pagans or 'Saracens' (Julius Cæsar, Hector, Alexander).

12. 1, 2. The sense is clear; but the first line appears to be an anacoluthon. A monosyllable beginning with 's' is probably omitted after *Dauid*. Mr Gollancz reads, 'ffor Dauid [schawis] in-samplis seir.' The poem has *sampill* (12. 10) and *exsampill* (13. 7); not 'en-' or 'in-sampill'

'Sampsone and salamone' take the place of the three Christians in *Golagros and Gawane*, 1235.

12. 5. *Of*. Printed 'The' by Mr Gollancz, which makes a simpler reading.
feyr. Mr Gollancz changes this to 'peyr' (peer), and substitutes 'feyr' for *weyr* in line 7. Is this necessary?
12. 20. *na*: so MS. Mr Gollancz reads 'sa.'
12. 22. *indre*. The scribe had written 'indure,' but drew his pen through it and wrote 'indre.' This is explained by Mr Gollancz as 'probably = in dre.' But this obscures the construction; and it would appear from the evidence of the MS. that '*indre*' is a forced form to suit the rhyme.
13. 2. *wardly* = *wardly*. Cf. *Lancelot of the Laik*, 3184, and S. word, in *Gen. and Exod.*, *passim*. See Glossary.
13. 7. Clearly 'exsampill' in the MS.; not 'ensampill,' as in Mr Gollancz's transcript. It should be 'sampill.'
13. 20. *teynd* should be 'tend' for the rhyme. For the line, cf. *Rauf Coilzeair, infra*, Appendix, p. 259, l. 23.
13. 27. This line is doubtful, because of the difficulty of interpreting the contraction before *lugin*. The sense may be 'And with them by (=beside, in, *chez*) their mansion (lodging) dwell.' Mr Gollancz reads 'ji' for *pair*: in which case *lend* would be the p. part. 'granted.' The doubtful word is represented by a sign like the usual contraction of 'ser' or 'seir,' as in *sergin* on p. 11, l. 19. It can hardly be the intensive 'seir' of *Golagros and Gawane*, 242 (see Mr Amours's edition of the *Scottish Alliterative Poems* (S. T. S.), pp. 258, 259, 455).

V.

The similarity of phrase and rhyme in the Middle English *Aves* must in most cases be explained by a borrowing from the common patristic materials (e.g., the collections of *Nomina Mariae*) rather than by plagiarism from earlier examples. In the fifteenth century especially the subject was in general favour with verse-makers as an exercise in the ingenious treatment of the epithets of the litanies and Latin hymns in fully rhymed stanzas. Nearly all the Middle Scots poets have left examples. Cf. also the specimens in the *Minor Poems of the Vernon MS.*, ed. Horstmann (E. E. T. S., 1892).

14. 3, 4. ‘Lamp in darkness, which can be seen by glory and divine grace.’

14. 11. Laing and the S. T. S. editors put a comma after *zerne*, which they take as a verb: ‘Move us, govern, mother yet virgin.’ Schipper omits it, and makes *zerne* an adverb meaning ‘earnestly,’ ‘seriously’: ‘earnestly govern us, motherly virgin.’ May it mean ‘yearn to govern us’—*i.e.*, continue to guide us, or be ever constant in thy influence over us? Some allowance has to be made to the poet in this piece where he has to find so many rhymes within short lines.

14. 14. *Alpha*, Christ. Cf. *Apoc.* i. 11.

15. 1. The stress on *we* makes the insertion of such a word as ‘sal’ unnecessary.

15. 8. The transcript reads ‘þe’; but this is probably an error.

15. 13. Not ‘wicht in sicht,’ as in the S. T. S. edition.

15. 15. *but sicht*. The force of this is not clear. Cf. the rhyme-scheme in Douglas’s balade in the *Palice of Honour* (ed. Small, i. 80)—

‘All wicht but sicht of thy greit micht ay crynis.’

16. 13. *ellevyn*, not ‘extolled’ (from Fr. *éléver*, S. T. S. edit. and Schipper), but the number ‘eleven,’ used with no special purpose except that of rhyme.

16. 14. *hore*. The S. T. S. edit. and Schipper suggest ‘old age (?).’ The form is unusual.

17. 10. Schipper reads ‘raunsomid.’ *Raunsound* is undoubtedly right.

VII.

Makyne or *Malkin*, a diminutive of Matilda or Maud or Mald (not Mary), applied generally as a female name. It early came to signify (*a*) a drudge, slut, or dirty serving-woman, and (*b*) a wanton. See the usage in Langland and Chaucer. Cf. *Kittok, infra*, p. 274.

21. 12. Cf. ‘The bustuus bukkis rakis furth on raw’—Douglas, *Prol. to Aen.* xii. (ed. Small, iv. 85. 25); ‘The fallow deir, to see thame raik on raw’—Lyndsay, *Test. and Compl. of the Papynge*, l. 643.

21. 13. The transposition of *the* and *marrit* will help the metre, unless the latter be taken as a long monosyllable.

21. 19. *heynd* (*hende*: O.E. *gehende*, at hand, near, gracious, gentle, &c.) and *courtal*s are frequently found coupled together in M.E. verse. In some earlier reprints the editors have mistaken *heynd* for *kynd*.

22. 1. MS. 'so'?

22. 7. *I.e.*, 'in certane.'

22. 19. MS. *I dern* = 'In dern,' as on p. 21, l. 7.

23. 1. *roiſ and rest*, a common alliterative usage in E. and M.Sc. 'Roif' and 'rest' are synonymous. Cf. *The Wallace*, Bk. vi. l. 60—

'Now at vnes, now in to rest and ruff';

and *The Buke of the Howlat*, l. 14—

'This riche Revir dovn ran, but resting or ruf.'

23. 10. *sicht*. See note to 64. 13.

24. 20. *Firth, forrest, or fawld*. Firth or frith, a vague term describing wooded country generally or a hunting-ground or coppice, is frequently associated, in alliterative phrase, with field, fold (fawld), fell, &c. Cf.—

'This kyth and this castell
Firth, forest, and fell.'

—*Golagros and Gawane*, l. 193.

'In toure and in toune,
In firth, forest, and fell, and woddis so wide.'
—*Ib.*, ll. 1356, 1357.

25. 18, 24. *holttis hair*. A favourite alliterative tag. Cf.:-

'Ordanit hurdys ful hie in holtis sa haire.'
—*Golagros and Gawane*, l. 470.

'Hunting at herdys in holtis so hair.'
—*The Buke of the Howlat*, l. 773.

'He followit to him haistely among the holtis hair.'
—*Rauf Coilzeare*, l. 419.

'Herkyn huntynge with hornnes, in holtis so hare.'

—*The Awntyrs of Arthure* (Thornton MS.), l. 45.

'Vnder a holte so hore at a huntyng.'

—*Ib.* (Douce MS.), l. 710.

'Out of the feld they Reden thoo
To a forest high and hore.'

—*Le Morte Arthur* (ed. Furnivall, 1864), l. 314.

Cf. also Mallory, Bk. xxi. chap. v.

Hair, har=hoar, hoary, aged. "If I mistake not," says Hailes (*Bannatyne's Scottish Poems*, 1770, p. 326), "*holtis hair* means *the bleak uplands*. There seems no sense in *hoary woods*, which is the literal interpretation of the phrase." But there is as little sense shown in seeking too fine shades of meaning in the common tags of the alliterative poems.

VIII.

Kittok or *Kittie*, a common name for a woman.

'To vpland Tailzeours I gaue gude leife
To steill ane sillie stump or sleife
Vnto Kittok, his wyfe.'

—Lyndsay, *Satyre*, ll. 4121-23.

Cf. also Lyndsay's *Kitties Confessioune*.

Used, very frequently, to signify a wanton. Cf. Henryson, *Fables*, 533; Lyndsay, *Aganst syde Taillis*, 108, &c.

Cf. *Makyne*, *supra*, p. 272.

26. 4. *kell*, preferably 'caul,' a woman's head-dress (S. T. S. edition), and not 'kill,' kiln, or chimney (Schipper)—*i.e.*, 'She was cler vnder kell—like a caldrone cruk.' The 'cruk' could not be *under* a kiln.

26. 11. The second *haill* makes the line hypermetrical in strict scansion, and is generally omitted by editors as a scribal error. Yet it *may* be intentional, and of good literary purpose too, especially if we pronounce the 'haill, haill' rapidly, as the excited Kittok would probably do, even to the snail and its rider.

26. 15. 'Night overtook them there.' Cf. *Rauf Coilbear* (S. T. S. ed.), l. 40.

26. 20. *by sanct petir*, &c.—*i.e.*, without attracting his attention.

26. 24. 'The Virgin Mary is regarded as the patroness of hens and chickens in some countries' (S. T. S. edit., iii. 98).

27. 7. *zeid wrang*. Probably exactly as in the modern phrase 'to go wrong.'

27. 12. Perhaps a cynical reference to the bad ale of Falkland. Cf. Lyndsay, *Testament and Complaynt of the Papynge*, ll. 640-646—

'Fair weill, Falkland ! the fortrace of Fyfe,

 Court men to cum to thee, thay stand gret awe,
 Sayand thy burgh bene of all burrowis baill,
 Because in thee thay never gat gude aill.'

IX.

27. 15. *Appryll* here, as generally, a trisyllable. Cf. *Aperile*, p. 76, l. 9, and p. 249, l. 17.

28. 5. *fro the splene*, heartily, from the heart. Cf. Lyndsay, *Deploratioun of Quene Magdalene*, l. 200—
 'And maid the Lyoun reioysit frome the splene.'

28. 17. MS. 'lork' (by error).

28. 21. Cf. the opening line of the *Murning Maidin*, p. 64, *infra*.

29. 2. Obviously Chaucer's line in the Knightes Tale (*Cant. Tales*, l. 1045)—
 'And seith, "Arys, and do thyn observaunce."'
 Cf. *Palice of Honour*, I. i. 6, 'In May I rais to do my obseruance,' and *King Hart* (*infra*), p. 59, l. 20.

29. 11. The interpolation is Lord Hailes's.

29. 18. *gilt tressis*: one of the many conventions handed down by the poets of the *Court of Love*.

29. 22. *cherarchy*, hierarchy (of angels). Lyndsay, in his *Dreme* (ll. 519-532), describes the division into three hierarchies or nine orders of angels—

'The quhilkis excellentlye
 Makis lovyng, with sound melodious
 Syngand Sanctus rycht wounder ferventlye.'

So, too, Douglas (*Palice of Honour*, ed. Small, i. p. 18)—

‘The harmonie was sa melodious fine,
In mannis voice and instrument diuine ;
Quhair sa thay went, it semit nathing ellis
Bot ierarchyes of angellis ordours nine.’

Cf. also *ib.*, p. 16, ll. 23, 24, p. 44, ll. 20, 21; *King Hart, infra*, p. 60, l. 8.

In Dunbar’s *Goldyn Targe* the birds sing their ‘hours’ ‘full angelik’ (l. 10).

This familiar mediæval conception, which seems to have been derived from Job xxviii., Ephes. i. 21, Coloss. i. 16, and kindred passages, was first elaborated in the treatise *De cœlesti hierarchia* ($\pi\epsilon\rho\tau\tau\eta\varsigma\circ\beta\alpha\rho\chi\lambda\varsigma$), long ascribed to Dionysius the Areopagite. See the reference in Dante, *Paradiso*, xxviii., ll. 98 &c.

- 30. 4. Laing reads ‘schouris snell,’ and Schipper ‘schouris [sharp],’ to eke out the line.
- 30. 9. *hir hienes*: so MS. Not ‘his,’ as with Schipper.
- 30. 11. ? [baith] fer and neir.
- 30. 15. *swift*=‘swifte.’
- 31. 1-7. A description of the heraldic Lion of the Scottish Arms.
- 31. 28. The MS. reading is without doubt ‘proceir prostratis.’ Some editors have adopted ‘proteir,’ and interpreted it as ‘protegere,’ following Jamieson’s dogmatic statement, ‘Proteir is certainly a blunder of some transcriber for protegere—*i.e.*, to protect the fallen.’ Schipper, who accepts this, but prints ‘proteir’ in the text, is compelled to add that *yre* must be read as a dissyllable. ‘Protegere’ in the sense referred to is ‘rare and classical’ (Lewis and Short). On the other hand, we have the phrase ‘Jouxe le commun proverbe, *Parcere prostratis scit nobilis ira leonis*’ (quoted in the S. T. S. edition from Jehan le Feron’s *Simbol Armorial*, Paris, 1555). It appears to be there used in reference to the Arms of the Scottish kings. Dunbar’s line, it will be seen, is identical. The contracted word would be easily misread ‘procere,’ and as easily recopied ‘proceir.’ It seems better, therefore, to treat the words as a portion of a heraldic motto, all the more appropriately in a context so essentially heraldic. The metrical difficulties are thereby removed.

32. 10. It has been claimed for this line that it contains the earliest reference to the Thistle as the national badge of Scotland.

32. 23. The Red and White Roses (Lancaster and York).

33. 3. The French Lily (Valois).

34. 13, 14. 9th May 1503. The marriage of James IV. with Margaret Tudor, in honour of which this poem was written, was celebrated on 8th August of this year. The poem and the *Goldyn Targe* show the strong influence of Chaucer's *Parlement of Foules*, itself a nuptial ode, in honour of Richard II. and Anne of Bohemia.

34. 14. ? 'nyntē morow'—after some southern model.

X.

35. 4, 5. Harl. reads 'can clym' and 'culd douk.' The sense might be improved by the transposition of *cowth* and *gowth*, where *gowth*, if it be not a clerical error, would stand for '[be]gouth,' which is common in Sc. But the glossaries do not give an example of the aphetic form 'gowth.'

35. 21. *campis.* Not 'lampis,' as in Laing's edition. Cf. Henryson's *Fable of the Lyon and the Mous*—

‘Sum tirlit at the campis of his beird,
Sum sparit not to claw him on the face.’

—Harl. MS., ed. Diebler, ll. 1414-15.

Cf. *N. E. D.*, s.v. Kemp, *sb²*.

36. 8. *fronsyt*—i.e., frounced, wrinkled. Wrongly printed 'frosnit' by Laing, repeating the error of Charteris's Edinburgh edition (1593). Cf. Henryson's *Testament of Cresseid*, l. 155—

‘His face fronsit, his lyr was lyk the leid.’

36. 9. This line is short by a syllable.

36. 16. *persavis*, for 'persewisi,' written *persevis* (cf. *persewand*, 38. 15), and misread by scribe. Harl. 'proceidis.'

36. 20. *lorum*. Printed by earlier editors, and by Laing and Diebler, as if it were part of the Latin quotation. It is a shortening of *culorum*, the final syllables of *in*

secula seculorum, and is used in the sense of ‘conclusion.’ *Culorum* occurs in the *Scottish Legends of the Saints* (ed. S. T. S., Pt. III. p. 107, l. 281) as well as in *Piers Plowman* (ed. Skeat, by Index).

36. 23. *fowlly*=fouly (*adv.*) Harl. reads ‘fundin.’

37. 12. ? Lat *be* [bi] preaching.

37. 20, 21. Harl. :—

‘Als weill as I’ ;—‘as thou?’ than quod the mous,
‘To preif that play it war richt perrillous.’

37. 23. The MS. has the doubtful form ‘eschrew’ (‘than eschrew us baith’), which may be (1) elliptical for ‘beschrew,’ or (2) an error for ‘I schrew.’ Cf. the Harl. version of the *Fables*, l. 2091—

‘Now,’ quod the foxe, ‘I schrewe me, and we meit.’

It is common in Chaucer, as in the almost identical line in the *Nonne Preestes Tale*, l. 606—

‘Nay than,’ quod he, ‘I shrewe us bothe two’;

and in the *Wyt of Bathes Tale*, l. 1062—

‘Nay than,’ quod she, ‘I shrewe us bothe two.’

37. 28. *dude*=do it; a common orthographic form in the Henryson texts and in Middle Scots generally. Cf.—

‘For what effek

Mak ȝe sic fair? ryse vp, put on your hude.’

‘Father,’ quod he, ‘I haif grit caus to dude.’

—*Fables* (Harl.), ll. 673-675.

Cf. *for'd*, p. 182, l. 10, *layd*, p. 256, l. 12. See *N. E. D.*, s.v. It (A.δ.)

38. 1. *golkit*—*i.e.*, ‘gowkit,’ and so pronounced. Cf. *waltir* (*i.e.*, *wattir*), 41. 6, and see Introd., p. xxiii.

38. 2. Harl. ‘O Juppiter, of nature god and king.’

38. 10. *to* is unnecessary.

38. 19. *dy*, written for *de*.

38. 26. *this plungit*. *this*=thus. This usage is extremely common in M.Sc. MSS., though the form is not recognised (as yet) in the glossaries. Its origin is not clear. It is

not a dialectal form, for it is found in literary Scots generally, down even to the late seventeenth century. Harl. 'This selie mous, plungit in to grit pane.'

39. 1. '(The mouse) being in sorrow [sighing] in this manner.'

39. 3. *with a wisk*. Cf. p. 56. 7, and note.

39. 11, 12. *gled* and *red*, perfect rhymes with *flaid* (9); as in mod. N.E. dialect to-day, in which short vowels are lengthened before *b*, *d*, and *g*. See Introd., p. xix.

39. 12. *ha[r]d*, as in Harl. and 1570 Edin.
Owt rede=outrede. The sense might be improved by reading 'he' for 'I,' but this is not supported by any of the MSS.

39. 18. *alkynd of*: the modern syntactical usage. The older form appears on p. 48, l. 18. Cf. Lyndsay, *Complaynt to the King*, l. 300, 'Weill wors than thay in alkin thyng.' See p. xlvi.

39. 20. *follow* (v.), frequent for 'fallow.'

39. 22. Harl. and 1570 Edin., 'For all thy dayis to delf, quhill thou may dre.' Laing, in a note of variants, gives the line in the Bann. thus—
 'Of meit and ding and delffe quhill thou may die';
 but, if we take the words as they stand, the sense seems to be—"Twere better for thee to bear a barrow of stones or of steaming (sweating) dung, and delve while thou hast strength.' Mr Craigie prefers to read, 'Or sueitand dig and delff,' &c.

39. 23. Harl. &c. supply 'to': 'Than to be machit.'

40. 7. 'From the moment that thou art bound.'

40. 8. 'Or be yet in liberty'; or, perhaps better, read 'þi' for *in*.

41. 5. Harl. 'saule, and druggis doun.' 'Which should ever stand in dread of drowning, by the suggestion of carnal lust, which ever,' &c. The second *ay* should be deleted.

41. 6. Cf. Lyndsay, Prologue to the *Dreme*, ll. 127-133. Henryson applies 'welterand' as an epithet to the 'brok' (*Fables*, l. 906).

41. 9. Harl. 'Standand richt different in thair opinioun.' The sense of the Bann. text seems to be, 'The saul and body stand (are) different in nature (distinct), and also in their opinions (wishes, desires).' *Distinyit* is doubtful. It may be 'distinct (distingwit)—in which case *and* should

perhaps read ‘in’—or ‘destinied’ (cf. *Golagros*), or ‘dis-trinzeit (compelled, by fate or providence).’

41. 10. Douglas may have had this line in memory—

‘The spreyt wald vp, the cors ay down lyst draw.’
—*Aen.*, xi. Prol. (ed. Small, iv. 4. 6).

41. 11, 12. *bome—trone*. Examples of a not infrequent Sc. rhyme-usage, not always explicable by the transposed ‘r,’ as in ‘cors’ and ‘cros.’ Mr Craigie has noted ‘age, large’ (*Wall.*, viii. 1525), ‘large, Vicomage’ (Stewart, 32. 327), ‘best, werst’ (*Ratis Raving*, 1144-45, Lyndsay, *Sat.* 1508), ‘large, herytage’ (*Leg. Saints*, 39. 21), ‘mariage, sub-charge’ (Douglas, ed. Small, iv. 215, 20), ‘cleird, leid’ (Henryson, ed. Laing, 42. 15). These examples are puzzling, as ‘r’ was surely trilled in older as well as in modern Scots.

XI.

42. 13. ‘Her court high pleasure.’ In *N. E. D.*, s.v. *Jo*, *he* is changed to ‘*hes*.’

42. 15. *withowttin ho*=without ceasing. Cf. Chaucer, *Troilus*, ii. 1083; Barbour, *Brus*, xx. 429*.

42. 17. *expart*=‘expert.’ Cf. *avart*, p. 44, l. 17.

XII.

The Fyift Psalm, the 51st in the Authorised Version.

44. 5. *ȝeill*=zeal. Cf. *Complaynt of Scotland* (E. E. T. S.), p. 6, l. 31. On the use of ‘ȝ’ for ‘z,’ see p. xxix, and Oliphant’s *Old and Middle English* (1891), pp. 185, 222, 496.

44. 15. *eфеir*=together (O.E. *geféra* a companion), not ‘suitably,’ as in the S. T. S. edition. Cf. Douglas, *Aeneid*, I. vi. 15.

44. 25. *ȝecound* (=abounding, Lat. *fecundus*) is more for the rhyme than for the sense, unless *face* be changed to ‘grace.’ But *face* is the ‘presence’ of the accepted text. *Fecound* cannot mean ‘benign,’ as in S. T. S. edition.

45. 4. This line cannot be deciphered. It appears to be—‘Anix [or a nix] sovirlie (i.e., surely) [or sevirlie].’ The Hunterian Club reprint of the Bann. MS. interpolates a line from an old version, ‘[Vpstirre my hairt to thee].’

45. 9, 10. 'And keep from shedding blood, by guidance.'
 46. 5. 'High above.'

XIII.

47. 10. Cf. *Complaynt of Scotland* (E. E. T. S.), p. 38, l. 35, 'The grene feildis, for grite droutht, drank vp the drops of the fresche deu, quhilke of befoir hed maid dikis & dailis verray donc.' *Dailis, donc, deu* form one of the commonest groups in early and middle alliterative verse.

The MS. clearly reads '*dynnit*', not '*dynarit*' (as in S. T. S. edition). The sense is obvious ('the birds made a din'), and the usage is frequent. Cf. *Complaynt of Scotland*, u.s. l. 35—

'& of the dyn that the foulis did';

also—

'All dynnet þe dyn the dales aboute.'

—*Destruct. of Troy*, l. 1197;

'Alle dynned fore dyn that in the dale houede.'

—*Morte Arthure*, l. 2031.

Cf. also 'fordinnand' ('with harmonie fordinnand all the skyis')—*Palice of Honour*, ed. Small, p. 16, l. 24), —a favourite word with Douglas. The verb here can hardly have a transitive force, as suggested by Schipper.

48. 1. 'The plaited thorn': from the close-set character of the branches (natural, or artificial), not 'from the folded shape of the leaves,' as explained by Schipper.

48. 11. *Fetrit*, 'fastened.'

48. 16. *wardour*, 'verdure.'

48. 17. 'with fine flouris' (S. T. S. edit.): where a deleted 'f' before the 'with' (probably intended as the first letter of 'flouris') has been misread as 'fine.' The line is metrically complete without 'fine.'

48. 18. *alkin*. See note to p. 39, l. 18.

heynd, used substantively = 'gentle'; not 'a skilful person, expert' (Schipper). See p. 21, l. 19 (note).

48. 19. The printed texts place a comma after *smell*; but a period is preferable.

48. 24. *funde*. This cannot be ‘findy,’ ‘fundí,’ O.E. *gefýndig*= weighty, capable, &c., as suggested in the S. T. S. edition. It is the p. part. of *find*, in the sense of ‘invented,’ ‘devised,’ ‘contrived,’ or even in the more ordinary sense of ‘found.’

48. 25. MS. reads ‘waris.’ *warit*=expended, &c. The common alliterative usage is to ‘warp out words.’ Cf. *Morte Arthure*, l. 59; *Sir Gawayne*, l. 224; &c.

XIV.

The portion here printed constitutes the ‘First Canto’ in Pinkerton’s and Small’s editions. There is, of course, no division in the MS.

49. 10. *rouk*. Cf.—

‘Dirknes, mirknes, rouk, and mist.’

—Sir John Rowll’s *Cursing*, l. 168.

49. 13. *nocht to layne*, ‘not to conceal it’—i.e., ‘to tell the truth’: a common usage (cf. *Golagros*, l. 1031).

49. 21-24. The punctuation in Pinkerton and Small confounds the sense of the passage.

49. 23. *lane*: so MS., apparently. Pinkerton reads *loue* = love; Small *laue*. The latter reading [= (1) to make low, or (2) to put under law, or (3) to mutilate] does not suit the context. It seems better to read *lane* = hide, conceal, as in line 13 *supra*. Perhaps it is a clerical error for ‘leir’ or ‘haue.’

49. 24. *preicheid*. Earlier editors print ‘preichit.’ See Introd., p. xxxvii.

50. 3. *newgot*, probably ‘new get,’ i.e., ‘new-fashion.’ See N. E. D., s.v. *Jet*, *sb²*.

50. 5. Pinkerton reads, ‘*Gentrice, Fredome, Petie privie espy*'; Small, ‘*Gentrice, Fredome, Petie-previe I espy*’—both contrary to the evidence of the MS. *Price* (=praise, prize, price) is a separate personification; and *previe* is a natural epithet of *espy*.

50. 7. *felloun*. MS. ‘full of.’

50. 23, 24. These lines amplify *weill and wo* (20) and *favour* and *feid* (21). ‘So that no gold nor goods might cause them to go from him (*i.e.*, entice them away from him), and no grief nor sorrow might make them so aghast (as to drive or scare them away).’

50. 25. The Five Servitors (Five Wits or Senses) were traditional in Douglas’s time. Cf. *Ancren Riwle* (ed. Morton, p. 48); *Old English Homilies* (ed. Morris, i. 245); and *Piers the Plowman* (ed. Skeat, i. pp. 264-267), where Langland changes the names to Seewel, Seiwel, Huyrewel, Worcthewel, Godfaith Gowel. Douglas describes the Five Senses in order—seeing, hearing, tasting, smelling, touching.

51. 9. Pinkerton inserts ‘[ken]’ after *all*. Mr Craigie suggests ‘[feill].’
but leir=without lying, truly, a common verse tag. Cf. Douglas’s *Aen.*, III. ii. 115—

‘By Olearon and mony ilis but les
 Scatterit in the see, iclepit Ciclades.’

Or *ib.*, IV. iv. 87—

‘And on the hillis hie toppis but les
 Sat murnyng nymphis, hait Oreades.’

See *N. E. D.*, s.v. Lease.

51. 18. *can*: ? ‘ran.’

51. 19, 20. *fyn* may be taken as qualifying ‘things’ understood (*i.e.*=finery), or, by preference, as joined with the epithet *fresche*. With the former reading it is possible to take *delyt* as a verb (‘and delight anew with many,’ &c.); otherwise, *with mony florist floure* is co-ordinate with *fyn and fresche delyt*.

51. 23. *void*=? woid, wod. Cf. *woude*, 55. 11.

51. 26. MS. ‘Rolding,’ apparently=‘Bolding,’ ‘boldning,’ swelling. Cf. Douglas, *Aen.*, I. viii. 73—

‘Quhen suddanlie
 The fluide boldnit.’

See Introduction, p. xxxvii.

52. 1-16. These difficult stanzas have been the cause of much editorial confusion. In line 4 Pinkerton changes ‘ar’ to

'is,' as if the reference were to the king. In line 5 Jamieson reads 'ar' for *or*, and Small proposes 'ere.' These and other minor alterations are quite unnecessary. The sense of the stanzas appears to be as follows: (ll. 1-8) 'With great feasting and jollity this comely court engage their king, who have no vexation, nothing but novelty ever renewed, and are not wont to weep for woe; who are seldom sad, or seldom sunk in sleep; who know no sorrow, and who live as if wealth were to last for ever; who never see nor look upon the water (round the castle) so as to keep them from all disaster. (ll. 9-16) Just as the rose springs from its root, of red colour most rich of hue, and is not afraid to shoot out its leaves to the sunshine which revives the other flowers, green, white, and blue, which have no thought of the winter—although [even if] the summer brightness bring them to—of the winter which overwhelms them with snow and sleet: so . . .' In this rendering l. 15 is parenthetical. The second stanza is an anacoluthon: as the flowers do, so did King Hart's Court in their blooming youth, regardless of the coming of Old Age to the Castle. It is reasonable to think that a stanza, beginning at l. 17, has been omitted.

Mr Craigie offers another treatment of lines 9-16, by placing a stop at the end of l. 12, taking *renew* as reflexive or absolute, and making *suppois* the verb of the second sentence.

52. 13. Probably the Chaucerian *greynē*.

52. 21. *bitter beir*. This is a difficult phrase, and is perhaps a transcriber's error. Small would explain it as 'a sharp bar or palisade,' presumably from O.E. *bearu*, a forest or wood. Can *bitter* be for (a) *batter* (battard, gun); or (b) *batter* (sloping wall); or (c) *bataille* (battlement)—see *N. E. D.*, *s.v.* *Battle* *v²*; or (d) *buttereis* (buttress)? Or may the line mean (e) 'And many a beetling (see form 'bitter'—*N. E. D.*) *beer* (a pier on bulwarks).' 'Beer,' however, seems to be a late word, and is rare.

But we must not forget that the poet had his alliterative necessities, and that 'b' is a tempting letter. Was the author of the *E. E. Allit. Poems* committed to technicalities when he wrote (B. 1459), in a presumably parallel case, 'Enbaned vnder batelment with bantelles quoyst'?

52. 22. Pinkerton says, characteristically: 'This bridge I cannot pass, and am afraid it will prove a *pons asinorum* to commentators. How could the bridge make the people go wrong?' Quite easily, if the last line of the stanza be translated more accurately—'It caused them to be hindered and thrown into confusion' (by its strong palisades and fortifications at its ends). It is quite possible, however, that the description of the bridge is a mere supplement to line 21, and that the last lines refer generally to the impregnable appearance of the castle.

The 'brig' is a favourite architectural feature in the Courtly Allegory. Douglas uses it also in the *Palice of Honour* (ed. Small, i. 78). In the general setting there may be a reminiscence of the Bridge of Mantrible in the popular Charlemagne Romance of *Sir Ferumbras*, referred to in the *Bruce* and later in the *Complaynt of Scotlande*. This bridge, which was guarded by the giant Agolafre, had sixty piers, and 'oppon ech pere þar stent a tour, enbataild wyþ queynte engynne.' Again, 'x cheynes þar buþ ouerthwart adrawe,' which the giant used to good defensive purpose. (See *Sir Ferumbras*, ed. Herrtage, E. E. T. S., ll. 1679, &c., 4400, &c.)

52. 27. [all]: an interpolation suggested by Hailes and Small. 'Flurissit' would make the line of proper length.

52. 28. *grundin dairtis*—i.e., grounden or sharp weapons. Cf. Douglas's *Aen.*, IV. iv. 41—

'His grundin dairtis clattering by his syde.'

In the sea-fight in Lyndsay's *Squyer Meldrum*—

'Out of the top the grundin dairtis
Did divers peirs outhrow the hartis.'

Cf. 'g. arrowis' (Douglas, ii. p. 32, l. 32), and 'g. sper,' *Wallace*, iii. 147.

53. 12. Pinkerton and Small read 'gudenes' instead of *plesance*, presumably to avoid the duplication in line 5.

53. 20. Cf. *King Hart* (ed. Small, p. 102)—

'This fresche visar wes payntit at devyce.'

Also *infra*, p. 61, l. 1. Also *Wallace*, x. 821, 822—

'A flud he beris upon his cot armour,
Ay drownand folk, so payntit in figour.'

53. 26. MS. ‘heidis fayr quhair,’ where ‘fayr’ is probably an undeleted error by the scribe for the next word, ‘quhair.’ The rhyme requires ‘ryde’ for *rayd*.

54. 4. *away*=‘a way.’

54. 8. Cf. p. 56, l. 28; and p. 62, l. 16.

54. 9. ‘The watches were so alarmed by the sight.’

54. 21. *cope=copē*, copy.

54. 22. [That] *thair*.

55. 6. Cf. p. 52, l. 24.

55. 16. ‘freshly (vigorously) strong (sound).’ Cf. *Alexander*, 1.
4282—

‘As fresche & as fere a[s] fisch quen he plays.’

feir (M.E. *fere*) is related to O.E. *faran*, to go, and means, literally, ‘able to go,’ hence ‘strong.’ ‘Haill and feir’ (whole and fere) is a common collocation. See note to p. 59, l. 3.

fresch, or *freschlie*, is almost a synonym, but is so common, especially in the alliterative verse, that it generally has no specific force.

55. 21. ‘On plain or in grove they would not rest till,’ &c.

55. 28. *A pane*. If these words be taken in the ordinary M.E. sense à *peine*, scarcely, hardly, we must amplify the phrase to ‘ye will have scarcely set out, before,’ or ‘scarcely will ye be gone, before.’ ‘With difficulty,’ or ‘with much ado,’ is inconsistent with the implied ease of arrest. If the phrase=‘in pain,’ i.e., sorrowfully, no amplification is necessary.

restit. Cf. p. 56, l. 8. The fuller form occurs further on (ed. Small, p. 110)—

‘And strenth he hes arreistit be the way.’

56. 2. *A fure leynth*, the length of a furrow.

feiris fyve. See p. 55, ll. 14, 15.

56. 7. *with ane wysk*. See note to p. 39, l. 3. Cf. also *King Hart* (ed. Small, p. 106)—

‘Syn with ane wysk, almost I wait nocth how.’

56. 8. See note to p. 55, l. 28.

56. 9. *four sum*=four together ("foursome"). A common combination in Sc. Cf. 'sevensum' (*The Wyf of Auchtermuchty*, l. 50). *Sum* (perhaps M.E. *sam*, *same*, &c.) must not be confounded with O.E. *sum*=one, used with the genitive in numerical expressions—e.g., 'fiftena sum' (*Beowulf*, l. 207), one of fifteen (mod. 'with fourteen others').

56. 11. *Thai*—i.e., Beauty's folk.

57. 2. *soinȝe*=*seinȝe*=*assenȝe*, *enseiȝne* (mod. *ensign*), meaning, in Early and Middle Sc., a battle-cry or word of rally as well as an *ensign*—e.g.,

‘And the king his ensenȝe gan cry.’

—Barbour, *Bruce*, ii. l. 426
(see also ii. 378, iii. 27).

‘The hyrdis ensenȝe loud wp trumpis sche.’

—Douglas, *Aen.*, VII. ix. 86.

For the sense of 'ensign,' 'banner,' cf. Bellenden, *Livy* (S. T. S., ed. Craigie), i. p. 269, ll. 3, 11, &c. There appears to be some confusion with 'essonȝie,' 'soinȝe'—excuse, exemption, delay. In Henryson's *Fables* (Harl. 1995), 'Bot all thy seinȝes sall not availl the,' we have variants 'sonyeis' (1570 ed.) and 'sonȝies' (Makculloch MS.)

57. 13. MS. *Richt þair king haift he hes in handis tane*. Pinkerton says, 'It ought certainly to be *sche*, that is *Apporte*.' I retain the *he* and read *wes* for *hes*, in co-ordination with the next line.

57. 17. *vnto sene*=‘to see to.’

58. 1. *Be this [the] battell.*

58. 3. ‘can [vp]on’; or ‘freschȝe.’

58. 14. *watchȝe*. Douglas has many instances of ‘ȝ’ after ‘tch’ and ‘g.’ Cf. *jugȝe* (60. 7), *richȝe*, &c. See Introd., p. xxxix.

58. 23. *wallis sure*. Pinkerton and Small repeat the rhyme 'fure.'

59. 3. *fair farrand*. *Farrand* (N. p. p. of *fare*, to go), conditioned, fit, suitable; and, from its frequent association with 'fair' &c., of good condition, comely, &c. (e.g., 'Othir ladyis fayr & farand'—*Bruce*, ii. 514; 'He had wicht men and weill farrand'—ib., xi. 95). But cf. also 'Siche ill farande fare' (*Sir Perceval*, l. 848); and the Mod. Sc. *auld-farrant* (cf. Scott's *Antiquary*, 42).

59. 8. 'which stood behind him.' The O.E. and M.E. absence of the relative is not very common in M. Sc. See p. xi.

59. 19. 'And laughing high (loudly).'

59. 20. MS. 'Tyme to await.'

observance. See note to p. 29, l. 2.

59. 22. Pinkerton reads 'desyir.' Small explains *dysyde* 'to make to sit on either side: Lat. *dissideo*.' Is it the variant of 'decide' = to resolve, determine?

59. 23, 24. Order: 'scho leirit þame to mang all folk þat wer without, that wald be in.'

60. 5. Pinkerton and Small: 'So is thair [lakt] nocht musik nor of tune.' But '[of] *musik*' is better metrically, is in parallel with 'of *tune*', and points the contrast between 'music' (l. 5) and 'song' (l. 8). Yet this emendation is not quite satisfactory. Is the construction elliptical for 'There is no music or tune . . . but that any wight,' &c.

60. 7, 8. 'That whoever might hear it would at once conclude that it was an angel (or more prob. angels) singing heavenly harmony.'

juge. See note, 58. 14.

60. 8. The MS. has—

‘To angell sing and hewinlie armony.’

Pinkerton and Small read 'song' for *sing*. This is quite unnecessary, and indeed spoils the line.

60. 11. *Swas* = 'swa als,' 'swa as.' The form is very rare, and may be due to a scribe's error. See p. xlivi.

60. 16. If *strang* be a scribal error for 'stang' (sting), then *smart* is an adjective.

60. 22. *pallioun* (*pallium*), a cloak. Cf. *Piers the Plowman* (ed. Skeat, i. 97, C. Pass., iv. 452)—

‘Ne pelour in hus paueylon for pledyng at the barre’—

where it means the 'lawyer's coif.' The commoner usage in M.E. is 'tent,' 'pavilion.'

60. 23. *ar*, attracted into the plural by *teiris*. Cf. the reference to the fading cloak later in the poem (ed. Small, p. 103).

61. 1. See note to p. 53, l. 20.

61. 2. The persistent use of red and white as epithets was a tradition of the Courtly Allegory. In allusions to flowers the colours are generally red and white (e.g., 'Of blomyt branchis and flowris quhite and rede'—Douglas, *Aen.*, xii.

Prol.): when special flowers are referred to, it is by preference to lilies (white) and roses (red) (cf. *ante*, p. 48, ll. 14, 15). The convention was emphasised by the heraldic emblems of Lancaster and York, and of England and France (cf. *The Thistle and the Rose, supra*). Here the selection has special fitness in the allegorical presentation of the complexion of youth. Cf. Buchanan (*infra*, p. 204).

- 61. 9. This line has been misread by Pinkerton and Small ('Cum : farar way, &c.')
- 61. 13. MS. 'That answer danger and said'—*i.e.*, 'That answer[d] danger and said.' This may be correct, but the termination 'and' may have been written above the line and copied out wrongly by the transcriber.
- 61. 17. *kene*: so MS. The choice and position of the word is conventional, but as a rhyme it is faulty. Perhaps a misreading for a word in 'ȝn.'
- 61. 19. The fuller form *sythens* will help the metre, or '[do]' may be inserted before *ask*.
- 61. 21. If *dure* be not a dissyllable, the pronoun '[he]' may be inserted before *tuik*.
- 61. 23. Pinkerton reads, 'Quihill all fordwart, in [the] defalt of sleip'; but the emendation is unsatisfactory. 'Fordewart' or 'fordouerit' is a favourite word with Douglas. Cf. *Aen.*, IX. vi. 20—

'Fordoveryt, fallyn doun als drunk as swyne.'

In the edition of 1553 the word is printed 'fordwart.'

- 61. 24. The sense is not clear. The line is perhaps an anacoluthon, which may be adjusted by making *scho* in accusative apposition with *hir* in l. 25. 'Till Fair-calling gave her a drink—her, who was all overcome with sleep (from the lack of it), yet watchful, exhausted though she was.' Or if *quihill* be taken as 'while,' and a finite verb be required in l. 24, may we make *bisselie* a scribal confusion of 'besie'=heedful, on duty, and 'lie'=lay (either the rare form of the past tense or a corruption)?
- 61. 27. *prettie las*: so the MS., apparently. The king calls Pity 'Fair thing' (l. 8); but the phrase *prettie las*, if correct, is considerably earlier than any known example (see *N. E. D.*) Pinkerton's and Small's reading 'cas' is not

satisfactory, for the ‘a’ in ‘cas’ is long. Their interpolation of [wes] after *ilk* to complete the line is not pleasing. Perhaps *war* is dissyllabic.

62. 15. MS. ‘put harro.’ Small adopts the familiar phrase ‘Out! harro’; but it seems preferable to read *but* in this context. Cf. Lyndsay, *Squyre Meldrum*, l. 655—

‘Thair was nocht ellis but tak and slay.’

For *harro*, see *N. E. D.*

62. 16. See p. 54, l. 8.

62. 22. MS. ‘betrayid.’ Cf. p. 51, l. 12.

62. 24. *abaisit*. Cf. p. 55, l. 5.

‘He hovirris all abasit for dreid and feyr.’

—Douglas, *Aen.*, XII. xiv. 73.

63. 3. MS. ‘lowris,’ where ‘l’ may be an elongated ‘c.’ Small reads ‘kowris.’

63. 12. MS. ‘thay can.’

63. 21. The editors insert ‘[quhilk]’ after *that*; but unnecessarily. See note to p. 59, l. 8. We may read, ‘Till [all] that.’

63. 26. ‘Blithness was the first who brought.’

64. 1. MS. ‘in the middis the.’

64. 6. Small, following Pinkerton, reads ‘hait burde,’ which is interpreted as ‘warm feast.’ The MS. reads ‘sait burde’=set board, where ‘set’ has the usual meaning of ‘prepared,’ ‘ready.’ Cf. *supra*, p. 51, l. 15.

64. 7. MS. ‘to ding.’

64. 8. *venus tun.* Cf. *King Hart* (ed. Small, p. 113)—

‘This drink wes sweit ȝe fand in venus tun.’

The wine-tun is one of Douglas’s most favourite metaphors. Cf. Prologue to *Aen.* i. (*infra*, p. 109, l. 11), Prol., Bk. V. (*infra*, p. 298), and the concluding ‘Direction by the Translator’ (ed. Small, iv. p. 227, l. 1).

XV.

64. 13. The MS., here, and on p. 65, l. 7, has the abnormal form ‘sychtit.’ The ‘t’ may be the orthographical mannerism

so common in Middle Scots — e.g., *witht*, *Edinbrught*. Cf. *sicht*, 23. 10. The ‘t’ was certainly never pronounced in ‘sychtit’ = sighed.

65. 8. *holtis hair*. See note to p. 25, ll. 17, 24.

65. 13. *mo*. A southerning of ‘ma,’ probably the author’s own, not the scribe’s. See l. 29, and cf. the rhymes in the second last stanza (p. 69).

65. 19. Sibbald and Laing print ‘withoutin feign’ = without deceit, truly. The MS. reading is better, ‘without feud.’ Cf. the common phrase ‘without feud or favour.’ In the last line of the previous stanza the maiden declares that she *wrocht him neuer na feid*, and here she emphasises her loyalty, in that she has been his friend and done him true service.

65. 29. *mo*. See note, l. 13 *supra*.

66. 6. *þis* = thus. Cf. l. 28; and l. 27, p. 69. See Introd., p. xxi.

66. 11. *hynt*, variant of ‘hent,’ which suits the rhyme better, but not a scribal error as in case of *tint* (see note 4, 10, 11).

66. 17. ‘In hunter’s dress.’ Cf. ll. 5, 18 (p. 67).

66. 18., &c. *alone*, &c. These rhyme-words may have been all in ‘o’ (*flone*, *bone*, 23, 24) or in ‘a’ (*alane*, *bane*, 18, 20). For the phrase ‘hir alone,’ see Introd., p. xlvi.

66. 25. *bentis broun*, a common alliterative tag. Cf. Thomas of Ersyldoune (Laing’s *Anc. Pop. and Rom. Poetry*, ed. Small, pp. 151, 158).

66. 26. *That fre*, ‘that lady,’ the substantival use of the adjective. It must not be confounded with ‘frec,’ ‘freke,’ ‘freik’ (man), also a substantival use of an adjective (‘freck,’ O.E. *frec*). This use is most common in reference to females (e.g., *heynd* in l. 10; *blythe*, 69. 15; *cleir*, 69. 19, &c.), though cases such as *douchtie*, 263. 3, are found. See Introd., p. xli.

66. 28. *þis man*, ‘thus must.’ See note to l. 6.

67. 13. ‘[I] zit was,’ or ‘ȝit was [I].’ *Never* would thus be a mono-syllable (‘neir’), as it often is.

67. 24. Or ‘I say[d], “ȝour, &c.”’ Cf. 68. 13.

67. 27. The modern reader is apt to misinterpret the swain’s language. *Nakit* may almost be omitted from the translation. The old-world habit of sleeping naked in bed was still universal; and, even long after the change of manner in the next century, the phrase ‘in my naked bed,’ for a-bed, remained in common speech. See the numerous

instances in the *Decreta* in the *Register of the Privy Council of Scotland*.

67. 28-29. The sense seems to be: ‘Be assured (believe you; you may believe) I will not do that sin to win the world.’ Here *leif* is the common aphetic form of *bileif*=believe. Cf. *Golagros and Gawane*, ll. 69, 70,—

‘He saw nane levand leid vpone loft lent
Nouthir lord na lad, leif ye the lele.’

(=‘believe the true report,’ or ‘believe one who speaks the truth’).

The interpretation, ‘Do you believe to win this world by such conduct,’ is a didactic travesty of the sentiments of the huntswoman.

68. 6. Cf. ‘Suppoiss ze mak it nevir sa twche’—*The Wowing of Jok and Jynny* (Bann. MS., p. 137, l. 42).
 68. 15. ‘Though others love, and leave withhold.’
 68. 20. ‘You will do sin, if you slay me thus by a sudden glance.’
 68. 28-30. ‘Tak [it] in none ill.’ These lines were misunderstood by Sibbald and Laing, and were printed thus:—

‘Thairfor, gude schir, tak in none ill:
Sall never berne gar breif the bill
At bidding me to bow.’

The meaning of the MS. text is: ‘Before God! sir, take it not ill; but no man shall ever tell the slander against me that I yield at a bidding.’ Cf. ‘My bony bill, of barbour language breuit’—Hume’s *Envoy to Promine to King James Sext*, 1580 (Laing’s *Anc. Pop. and Rom. Poetry*, ed. Small, p. 386).

69. 27. See note on l. 6 (p. 66).

XVI.

Portuus (*portuos*, 71. 6, 15; *porteus*, 70, 9; 71, 20), a breviary. Other forms (chiefly S.) are *portasse*, *portesse*, *poortos*, *porthors*. From O.F. *portehors*, M. Lat. *portiforium*. Cf. *Piers the Plowman*, B. Pass., xv. 122; Chaucer, *Cant. Tales*, l. 1321 (*Shipmannes Tale*, l. 131). In Lyndsay’s *Satyre of the Thrie Estaits* (1602 edit.), l. 769, it is spelt ‘portouns,’ where ‘n’ is probably a misprint for ‘u.’

75. 9, 10. The sense is not quite clear. It may be taken: 'they want virtue in default of faith; they tire themselves (because they have not thee, Perseverance), and honour abandons them.' Or a word or two may be missing—? ' [it] tires them.'

75. 24. *his gudis . . . makis tham*: the French construction, perhaps taken literally from the original.

75. 27. *furwith* in orig. = *furtwith* = *furthwith*, the printer's misreading of the MS.

76. 9. *Millar*. The spelling in the heading is the more usual; e.g., in the printer's emblem.
aperile. Cf. *ante*, p. 27, l. 15 (note).

XVII.

78. 4. 'For, according to all clerks of natural philosophy, it is.'

78. 28. *lat[i]onibus*. MS. *latonibus* (misprinted in the S. T. S. edition *laconibus*). *Latio*, a progressive motion or course of movement, is the equivalent of the Gr. *φορά* (Liddell and Scott, s.v. *φορά*, ii. 2). It is found in M.E. in the astrological term 'lation' (see *N. E. D.*) Hay's translation (p. 79, l. 3) brings out the exact meaning. The passage, and many of the similes in this extract, are taken from the *De Coelo*.

79. 14. *corpʒ*: so the MS. Perhaps a clerical error for the contracted 'is' (cf. the printer's rendering, 'The quhilkʒ volffis' in *Complaynt of Scotland*, ed. Murray, p. 2, l. 17); but as the MS. has 'corps' (e.g., p. 78, l. 14), this may be an example of the intruding M.E. 'z' for 's.' Cf. *cors* (p. 85, l. 3). But it is possible that the French text had 'corpz.' In later Middle Scots 'corp' is a common plural: the sing. form 'corp' is earlier.

84. 28. The knight has retired for two reasons: (1) that none who had seen him in his prime and powers may see him in his enfeebled age, and (2) that (p. 85, l. 8) he may not be distracted in his contemplation and devotion.

86. 30. *euill farand*. See note, *ante*, p. 287.

87. 29. *rycht honourable*, a co-ordinate epithet with *grete*.

88. 10. *fordouerit*. See note, *ante*, p. 289.

88. 12. *quhill . . . drynk*: an alliterative line. Cf. also 17 and 22, 23.

89. 24. Not 'inform me of'; rather 'give information of.' The pronoun is not part of this obsolete construction.

XVIII.

94. 16. A variation of *Ars Poet.*, ll. 141, 142.
 94. 20. See Ovid's *Metamorphoses*, xiii.
 94. 29. Cicero, *Laelius*, 25. 91.
 95. 3. Psalm cxli. 5. The Sixt. and Clem. Vulgate reads: 'Corripiet me justus in misericordia, et increpabit me: oleum autem peccatoris non impinguet caput meum.'
 95. 6. *recousalit to him*—i.e., reconciled to him. The literal sense of 'reconcile' is 'to bring into counsel again.'
 95. 23. Psalm i. 1.
 96. 24. *for and*: so MS. The sense is (1) 'before,' or (2) 'if.' If (1), it may be a corrupt rendering of 'forne' (O.E. *foran*) or '[bi]foren.' If (2), we must delete *for* and take *and* = 'if.' The former appears to be the better, as the MS. generally uses the form 'gif' for 'if.'
 97. 26. *colouris*, colours, in the technical rhetorical sense of 'ornaments,' 'figures,' &c. Cf. Chaucer, *Cant. Tales* (*Squieres Tale*, ll. 30, 31)—

'It moste been a rethor excellent,
 That coude his colours longing for that art.'

See Cicero, *De Orat.* iii. 25, &c.; Quintilian, *passim*; and Horace, *Ars Poet.*, 86, &c.; and, for later treatment, Scaliger, *Poet.* iii. 30.

100. 8. *monk of berry*—i.e., Lydgate.

XIX.

102. 11. Tolbooth. See note on p. 236. 24.
 102. 32. *boces*. A 'boce' or 'boss' is a small cask or leatheren bottle for wine. Cf. Dunbar, *The Freiris of Berwik*, ll. 153, 184, 364. Also Lyndsay, *Monarche*, l. 2579—
 'Thocht sum of ȝow be gude of conditione,
 Reddy for to ressave new recent wyne,
 I speik to ȝow auld boisis of perditione,
 Returne in tyme, or ȝe ryn to rewyne.'

103. 31. *defamet*. Cf. p. 104, l. 16. See Glossary.

105. 24. *till to Johnne*: so Wiclis. The Authorised and Revised Versions read ‘*were until John*’; earlier translations (e.g., the ‘Breeches’—Barker, 1589) have ‘*endured untill John*.’ The form cannot be explained as a northern scribe’s incompletely corrected ‘till’ to ‘to,’ as it occurs elsewhere in Wiclis and Purvey. Cf. *Jerem.* li. 9, ‘The doom thereof cam *til to heuenes*,’ where the earlier version and some texts of the later read ‘*vnto*.’

XX.

The Prologue is styled in the MS. ‘of the first buik of Eneados,’ but it is really a general prologue to the entire translation. Some of the Prologues have little in common with the matter of the books which they introduce.

107. 5. ‘Pattern.’ Patron (=*patronus*) and pattern (=*exemplar*) are doublets. The figures in lines 5-9 are of the stock of conventional phrases of the fourteenth and fifteenth century. Cf. the epithets given to Chaucer on p. 118, ll. 3-6.

107. 8. *A per se*. Figuratively, one who is unique or unmatched. The lit. sense is—the letter ‘a,’ which by itself makes a word (‘a’). The usage is extremely common both in its full form, as here, and in corrupted forms—e.g., apersie, A per C, &c. Analogous forms are Ampersand, the name of the character ‘&,’ written in full ‘*and* per se—and’; ‘I per se’; ‘O per se’; &c.

107. 10. The figure of the bell is very common in the English and Scottish Chaucerians, and in Douglas especially. Cf. p. 108, l. 6, &c.

107. 11. *I mene*. Douglas is fond of this phrase. Cf. p. 110, l. 1. So too Dunbar, though oftener in the form ‘I of mene.’

107. 15. *þe list, &c.*=it listeth thee, it pleases thee, to write. For *do*, see p. xlivi. The Ruthven MS. reads ‘*ȝe*’ in error.

108. 3. Cf.—

‘Na meyn endyte, nor empty wordis vayn,
Commone engyne, nor style barbarian.’

—Douglas, ed. Small, iv. p. 225.

and—

'And, set that empty be my brane and dull,
I haue translait a volum wondirfull.'

—*Ib.*, p. 227.

108. 6. See *supra*, 107. 10. Cf. Douglas's *Excusation of Hym Self* (Small, iv. p. 228, l. 8)—

Be glaid, Eue, thy bell is hiely rong,
Thy fame is blaw.'

108. 15. *at all*=altogether, in every way. This affirmative usage is now lost. See *N. E. D.*, s.v. All, 9. b.

109. 11. See note to l. 8 of p. 64.

109. 16. Ruthven MS. 'clepe.'

109. 17. *al and sum*, a common singular usage of all and some (*singulis universisque*)=the sum total, the all. Cf. Chaucer (by Skeat's Index) and Douglas, *passim*.

109. 19. *sans fail*=for certain, without doubt. Cf. p. 111, l. 18.

109. 19, 20. Macrobius (Aurelius Macrobius Ambrosius Theodosius), fl. c. 400 A.D. The *Convivia Saturnalia*, in effect a sequel to the *Noctes Atticae* of Aulus Gellius, is for the most part a *causerie* on Virgil. This work, and Macrobius's better known *Somnium Scipionis*, were favourite quarries during the middle ages.

110. 2. 'Though this my work be a full feeble return (in value).'

110. 22. *Quhat so it be*—i.e., 'jis buik.'

110. 23. *Scottis natioun*. See Introd., p. xv.

110. 31. See Introd., p. xv.

111. 15. Lorenzo Valla (Laurentius Valla).

111. 29. From the free prose *Livre des Eneydes*, Lyons, 1483. Caxton describes his original as 'a lytyl booke in Frenshe, which late was translated oute of Latyn by some noble clerk of Fraunce, whiche booke is named Eneydos, made in Latyn by that noble poet and grete clerke Vyrgyle' (quoted in Blades's *Life of Caxton*, i. p. 188). The French text was based on the *Aeneid* and Boccaccio. See l. 21, and p. 113, l. 28.

112. 9. *chowpis*. Probably=chops (in fuller form 'chop and change')—i.e., alters, changes, veers about. See *N. E. D.*, s.v. Chowp, and Chop v. i. 4. d, and ii. 5, &c.

112. 21. *bowcas*—i.e., Boccaccio.

112. 30. *plais palustrale*: an echo of Chaucer, *Troilus*, v. 304.

113. 20. *figuris*. Cf. Henryson, *supra*, I. 7.

113. 21. 'suth fast,' Ruthven MS.

113. 28. Boccaccio : *De Genealogia Deorum*.

113. 30. The well-known *Recueil des histoires de Troye* by Raoul Lefevre, translated by Caxton (1471) under the title of *The Recuyell of the Historyes of Troye*.

114. 3, 4. Samuel xxviii.—*mulier pythonem habens*. The Phitones or 'pythoness' (*phitonissa*, *pythonissa*) is a common term for a witch or sorceress, and more specifically for the Witch of Endor. Cf. Chaucer, *Freres Tale* (ed. Skeat), D. 1510; Gower, *Confessio Amantis* (ed. Macaulay), Bks. iv. 1937, vi. 2387; Barbour, *Bruce* (ed. Skeat, S. T. S.), iv. 753; Lyndsay, *Monarche*, 5837, &c. Cf. also the reference in the word 'pythonissam' in the Vulgate version of 1 Chron. x. 13. For the more general meaning, cf. *Hous of Fame*, l. 1261.

114. 15. *tonyr*. Small reads 'touyr,' by an excusable confusion of 'n' and 'u' in the Elphynstoun MS., and perhaps under the influence of the Ruthven reading 'tovir.' But in Caxton's *Eneydos* (1490) it is 'the ryver of tonyre' (see E. E. T. S. edit., chaps. xxxiii. and xl.); and in Caxton's original, the *Liure des Eneydes* (1483), the name is 'toine.' Douglas's text itself supports 'tonyr' by its reference to the *Tanais* in line 31 (p. 114).

114. 17, 18. *Pallanteum*, founded by Evander, where Rome afterwards stood. See *Aen.* viii. 51-54.

115. 6. So the Ruthven MS. The Elphynstoun MS. makes good sense and agrees with later Scots usage, 'Quhat suld I angar (= be angry)? on his errouris dwell?' but the Ruthven text seems to be the simpler and better.

115. 20. 'Ane twenty devill,' Ruthven MS. Small translates *twenty devill* as 'a strong blow.' The phrase is an imprecation, quoted in the *N. E. D.* ('Devil,' ii. 17) as analogous to the more familiar 'the devil take.' Yet the presence of 'a' and of 'twenty' seems to relate it to the common M.E. 'a devil way' (*N. E. D.*, 'Devil,' ii. 19), which is often found with the numerical epithet 'twenty.' See the examples given in *N. E. D.*, and cf.—

'Shee wolde paye him and make no delaye,
Bid him goo pleye him a twenty deuel wey.'

—Lydgate's *Mumming of Hertford*, ll. 105, 106
(*Anglia*, xxii. (x.), p. 370).

115. 20. *mot fall*=may befall (expressing a wish). So the sense of the line seems to be 'The devil (or twenty devils) take his work at once.'

115. 22. 'Papingay.' See note on p. 163, l. 5.

115. 30. Douglas's English partisanship explains this uncomplimentary allusion.

116. 10. *all and sum*. See *supra*, 109. 17.

116. 15. *fute haite*. Another favourite phrase with Douglas : =foot-hot—*i.e.*, closely. The more general sense is 'in hot haste,' 'straightway'—e.g., Douglas, *Aen.* (Small, iv. 141. 21). Cf. the well-known passage in the Fifth Prologue—

‘His febill prois bene mank and mutilait ;
Bot my propyne coym fra the pres fuit hait,
Unforlatit, not jawyn fra tun to tun,
In fresche sapour new fro the berrie run.’

116. 21. *ane boundis*. The construction is correct. Mr Craigie mentions that in St Andrews they use the phrase 'a lippy's bounds' as a measure of land (100 square yards). See 294. 31 (note), and Introd., xl.

116. 23. *ragmen* or *ragman*. Small's association of this word with Ital. *ragionamento* is erroneous. See the notes in Skeat's *Piers Plowman*, ii. pp. 10, 238 (with references), and Halliwell's *Dictionary*. And cf. Douglas's Eighth Prologue, ll. 146, 147—

‘Wyth that he raucht me a roll : to reyd I begane
The riotest ane ragment wyth mony rat rane.’

The sense is preserved, as pointed out by Prof. Skeat, in the mod. 'rigmarole,' but there is a gap in the history. The suggested etymological connection with 'rag' is not clear; but its specific application may find an equivalent in meaning in the modern 'screed.'

117. 12. *ganis nocht for*, 'does not suit.' Cf. l. 18.

117. 16. *bakis*. Perhaps a scribe's error. 'Bak [h]is' makes a better reading.

117. 26, 27. Between these lines the three following couplets are interpolated by Small. They do not occur in the Elphynstoun or Ruthven MS. Their style is not Douglas's :—

'He hated vice, abhorring craftineis,
 He was a myrrour of verteu, and of grais,
 Just in his promys euer, and stout in mynd,
 To God faythfull, and to his frendys kynd,
 Verteous, vyse, gentil, and liberall,
 In feates of war, excelling vderis all.'

118. 7. *albion island*. Political predilections make Douglas use this form frequently. Cf. vol. iv. (ed. Small) p. 171, l. 17, and p. 223, l. 10.

118. 8. 'I coude folwe, word for word, Virgyle,
 But it wold lasten al to long a whyle.'
—Legend of Good Women, ll. 1002, 1003.

118. 23. Cf. *Complaynt of Scotland*, *infra*, p. 146.

118. 31. Cf. *Complaynt of Scotland*, *ib.*

119. 10. Elphynstoun MS. 'strangis'; Ruthven MS. 'strange.' Mr. Craigie points out that the curious spelling '-is' for '-ë' is common in the St Andrews MS. of Wyntoun in words of this type—e.g., 'hugis' (hugë), 'largis' (largë). Cf. 'jugisment' (jugément) in the *Wallace*, ii. 248. Its origin is not clear, unless it be that a syllabic '-ë' seemed an unlikely thing to a Scottish scribe. See also note, p. 121, l. 12, and Introd., p. xxxix.

119. 23, 24. 'Few would understand the meaning, if I followed Virgil's language closely.'

119. 27. Gregory I., 'the Great.'

119. 30. *offor* 'oft': a clerical error rather than a verse-slur.

120. 1. *Ars Poetica*, 133.

120. 13. In the *Legend of Dido* in the *Legend of Good Women*, 925:—

'Glory and honour, Virgil Mantuan,
 Be to thy name! and I shal, as I can,
 Folow thy lantern, as thou gost biforn,
 How Eneas to Dido was forsworn.'

120. 16. *tratour*. *Legend of Good Women*, u. s., l. 1328.

120. 17. Ruthven MS. 'Thus.' See Introd., p. xxi.

120. 26. 'By his departing from Dido of Carthage.'

121. 5, 6. *wraitht, aitht*. See Introd., p. xxvii.

121. 12. Elphynstoun MS. 'hinder his chargis'; Ruthven MS. 'vndir his charge.' *Chargis* may be a form of 'chargeë'

(see note, p. 119, l. 10). In *Wallace*, v. 244, ‘wiagis’ probably stands for ‘wiage,’ sing., not plural, as stated in the S. T. S. edition.

121. 21. *I mene.* *Ante*, p. 295.
 121. 25. *but discrepance.* A favourite tag in Douglas. Cf. *Aen.*, XIII. x. 128; xi. 18.
 122. 5. *hevinlie orpheus.* The christianising of classical story is a common rhetorical trick in Douglas, either by direct metaphor, as here and in the Prol. to Bk. vi. l. 143, or by correction, as on p. 121, l. 21, and Prol. to Bk. iii. l. 44.
 122. 26. The meaning of this line is not clear. May we take it: ‘that it is now time to be done with my poor effort [lit., to move the worse thing over the score—*i.e.*, outside consideration]’?
 122. 32. Elphynstoun MS. ‘baldy’; Ruthven MS. ‘baldly.’
 123. 4. *fery bote:* an unusual variation of the familiar ‘beam’ (piece of timber) in Matt. vii. 3. For ‘beam’=a ship or boat, cf. Barclay’s *Ship of Fools*, 178. See *N. E. D.* In the *Complaynt of Scotlande* (ed. Murray, p. 138), ‘the beam in the eye’ is rendered ‘ane grit balk,’ and is contrasted with ‘ane litil strey (*straw*).’
 123. 8. Then follows the translation of *Aen.*, I. i., beginning—

‘I the ylk wmquhile þat in þe small ait reid
 Tonit my sang, syne fra the woddis ȝeid,
 And feildis about taucht to be obeysand,
 Thoc ht he war gredy, to þe besy husband,
 Ane thankfull werk maid for the plewmanis art,
 Bot now þe horrible sterne dedis of mart.’

In the Elphynstoun MS. the contents are inserted after the first line of Bk. i., and that line is written again in the translation.

123. 10. Small follows the Ruthven MS. ‘As brycht Phebus,’ &c.; but the Elphynstoun reading is better.
 123. 11. *chymis.* See Glossary. Cf. *Aen.*, VIII. vi. 126, XI. vi. 22, and Prol. xii. 276.
 123. 14. ‘Showing no sign of heat.’
 123. 20. Elphynstoun MS. ‘lange.’
 123. 21. Order: The frosty regioune of þe ȝeir ringis.
 123. 22. *sessioune.* Correctly ‘sessoun,’ in Ruthven MS. The Elphynstoun MS. keeps throughout this mistaken form. Cf. p. 126, l. 2; p. 127, l. 23. It is not unknown else-

where. Cf. Douce MS. of *The Awntyrs off Arthure*, II. 289, 290—

‘A sege shall he seche with a cessioune,
That myche baret and bale to bretayne shal bring’—

which is rendered in the Thornton MS. ‘. . . at a sesone . . .’

123. 24. ? ‘blastis [out] of.’

124. 3, 4. ‘Monsters of the deep, such as porpoises or whales, sink (descend) low in the ocean because of the tempest.’ ‘Devall’ is generally applied to the sky or the weather (cf. ‘The day to dyrkyn, decline, and devaill,’ Prol. to Bk. xiii. l. 30), though it is freely used in later spoken speech in the sense ‘to leave off.’

124. 8. *by his rayls*. The interpretation is doubtful. If the rhyme be perfect, *rayls*=‘race’—i.e., course. *By his rayls* may therefore mean ‘out of his course.’

124. 15. Ruthven MS. ‘sole.’ *ysowpit*: an Anglicism (see Introd., p. xxxviii).

124. 16. *rokis*. The usual form is ‘rouk.’ See note to p. 49, l. 10. Cf. *rek* (with variant ‘rak’=mist), p. 127, l. 15.

124. 17. *fauch*, fallow. See Prol. to *Aen.*, xii. 108, and *N. E. D.*, s.v. *Fauch*.

124. 18. *our heildis*, in intrans. or passive sense = hide or are hidden. Cf. trans. sense in IV. v. 140, where Atlas is described with ‘his schulderis heildit with new fallin snaw’; also Prol. to Bk. xiii. l. 40. ‘Thay daschit him doun, the dirt ourhaild him’—*Symmie and his Bruther*, 97.

124. 21. Ruthven MS. ‘schew.’ *Sew=schew*, shew, showed. See Introd., p. xxvi.

124. 23. Cf. ‘a bub of wedder’—*Aen.*, IV. iv. 65.

124. 24. *one=on*.

124. 26. *heild*, ‘eild.’ See Introd., p. xxiii. and *N. E. D.*, s.v. *Eld*.

124. 27. *scuggis*. Cf. Bk. XII. xiii, 172; Prol. XIII. 32.

125. 1. *The plane stretis*. Hardly here the same as the later ‘plainstanes’ or pavement, as opposed to the ‘cause-way.’ ‘Plane’ may be taken in the more general sense of ‘open,’ ‘level.’

125. 6. ‘The hair (coats) of the animals shook or waved in the tempest (either by the direct action of the wind, or on

account of the cold). The line has been wrongly translated 'On account of the stormy weather the hair of animals grew' (Henderson, *Vernacular Scottish Poetry*, p. 201, n.) *Growyt* is obviously in analogy with *wayfe* in the next line. See *N. E. D.*, s.v. Grow. Cf. Henryson, *Moral Fables* (Harl. MS.) 1799, 'My flesche growis, my bodie quaikis all.'

125. 18. 'wyth weeping,' Ruthven MS. *Cleping* means 'calling,' 'crying.' It is possible that the poet wrote 'cheping' (cheepeing).

125. 27. *dantit bestiall*—i.e., domestic or tame animals. Cf. p. 169, l. 24.

126. 2. *sessioune*. See note on l. 22, p. 123.

126. 5, &c. The whole passage is reminiscent of the opening stanzas of Henryson's *Testament of Cresseid*. See Supplement to the Oxford Chaucer, vol. vii. pp. 327, 328.
syk=‘seik’ (seek). See Introd., p. xx.

126. 14. *throw þe glas*. So in the earlier passage in Henryson (see preceding note), Venus 'throwtut the glas hir bemis brast sa fair.' Pedro de Ayala, the Spanish ambassador to the Court of James IV., informed Ferdinand and Isabella (25th July 1498) that the Scottish houses were good, 'provided with excellent doors, glass windows, and a great number of chimneys.' The Spaniard, like later Englishmen, seems to have expected a lower standard of comfort even among the ruling classes of fifteenth-century Scotland. See the extracts in the editor's *Days of James IV.*, London, 1890.

I did tak keip=‘I observed.’

126. 18. *Till*, ‘to.’

126. 19. *draw*, infinitive after *did tak keip* (l. 14), ‘I saw Latonia draw.’

126. 21. Ruthven MS. reads, ‘Hornyt þe bonde quhilk we clepe þe nycht oule’—an obviously corrupt reading. The black-letter edition reads, ‘The horned byrd.’ The only solution seems to be to take *he bawde=hebawde*, a $\ddot{\alpha}\pi\alpha\dot{\gamma}$ $\lambda\epsilon\gamma$.=Fr. *hibou*, ‘the nycht owle,’ as explained in the second half of the line.

[*we*] is interpolated, as *clepe* is probably a monosyllable. Cf. Bk. XII. xiii. 168—

‘Quhilk we a litil howlet cleip, or owle?’

126. 23. *crukit camschow*, a rather common duplication of epithet. Cf. the more extreme example, 'that cruiked cam-schoche croyll' (Montgomery, *Flyting*, l. 295). *Camschow* is itself a compound of stems of like meaning. See Introd., p. li.

127. 3, 4. *Palamedes byrdis*, cranes. Palamedes, who fell before Troy, had the reputation of having invented certain letters, including Y (T), by studying the flight of cranes. See Plin., *Hist. Nat.*, 7. 56, 57, § 192; and Martial, xiii. 75—

Grues

*Turbabis versus nec littera tota volabit,
Unam perdideris si Palamedis avem.*

The crane (*Grus cinerea*), common in Scotland in Douglas's time, is now extinct in the British Islands.

127. 9. *The soir gled*, the Red (*sorrel*) Kite.

127. 13. *Ane schot wyndo*, a shot-window—*i.e.*, a window which can be opened or shut, *not*, as has been often stated, a 'projecting window,' like the German 'erkerfenster.' Douglas says he 'unshut'—*i.e.*, opened the window a little ajar, but had to shut it again (l. 22). The word occurs in the *Cant. Tales (Milleres Tale)*, ll. 3358, 3695. (See Prof. Skeat's note in the Oxford Chaucer, vol. v. p. 103.)

127. 15, 16. These lines are not in the Ruthven MS.

127. 15. *gum*: a rare word. Cf. Prol. to Bk. xiii. l. 31.
rek. See note to p. 124, l. 16.

127. 20. *mort fundit* (or 'mortfundit') of *kynd*—*i.e.*, by nature 'chilly, icy (or piercing with cold, or causing icy coldness).' *Mort* is probably formed by wrong association, for if the word be related to M. Fr. *morfondre*, the first part represents not 'mort' but 'morve' (Sp. *muermo*), a form of equine catarrh.

127. 23. *sessioune*. See p. 126, 2 (note).

128. 2. A favourite metaphor in Douglas. Cf. *Palice of Honour* (ed. Small), p. 54, l. 13; *Aen.*, VI. ix. 208.

128. 6. 'Ourevolvit of jis,' Ruthven MS. If we accept the reading, the sense would appear to be, 'Because of business, &c., I turned aside this volume, [which] lay for a time.' But I suspect the MSS., and think with Mr Craigie that the line should read, 'Onrewoluit [*i.e.*, not

turned over], þis volume lay ane space'; in which case the 'I' and 'of' in the texts must be taken as scribal errors.

128. 14. Elphynstoun, 'Quhen frostis days'; Ruthven, 'Quhen frostie dois.'
fyrth and fald. See p. 273.
 128. 15. *altar* (author). The 'l' is unsounded. Cf. *rolkis*, *waltir*, &c. See Introd., p. xxiii.

XXI.

P. 129. *Bellenden* or *Ballantyne*. The latter is the more common, but Bellenden (Lat. *Bellendenus*) has become the customary form in references to this author.

Bellenden's 'cap. xxi.' corresponds with I. iv. lvi. of the ordinary texts.

Pp. 130, 131. Such words as *evertit* (130. 14), *expugnacioun* (131. 2), and *direpcioune* (131. 8) are not transferred from the original, but belong, with others like *importabill* (131. 1), to Bellenden's own Latinised vocabulary. (See Introd., p. lxii.)

132. 22. *stirkin* = strikin. The MS. reading has been retained, as it occurs elsewhere in Bellenden and in other texts. Cf. 'trage' (targe), 'dreith' (derth), 'torne' (trone), S. T. S. edition, pp. 146. 7, 149. 10, 151. 14. The transposition may be on the analogy of the familiar forms 'girs' (grass), &c., but it is less reasonable and not so common as 'strikin.' The whole question of the metathesis of 'r' in Sc. is very puzzling. See Introd., p. xxx.

134. 12. *Cavillis*, cavels or lots. Cf. Douglas—

‘Be cut or cavil that pleid sone partid was.’
 —*Aen.*, I. viii. 27.

And—

‘The kavillis (*sortes*) of Licia.’
 —*Ib.*, IV. vii. 31.

XXII.

135. 2. “Indigetes var goddis of egip̄t quhilkis hed beene yerteouse princes quhen thai lyuit.”—Marginal note in original. Lat. *indigetes*.

136. 8. "Gymniosophistes var philosophours of inde, quhilkis var ay nakyt vith out ony sort of cletyng. ther doctrine aperit to be rather ciuil lau nor philosophie."—Marginal note in original. For the Gymnosopists (*γυμνοσοφιστας*) or 'naked philosophers' of India see Plut. *Alex.* 64, Plin. 7. 2. 2, § 22, &c.

138. 1. *civilist*=civilian—*i.e.*, student or doctor of the civil law.
or ony vther craftt &c.=or any other craftsman &c.

138. 12. *hurt nature*. Cf. p. 139. 2. The form 'hurt-maiestie' (=lese-majesty) is found in E. and M. Sc. (e.g., *Sc. Acts James IV.*), and it may be that the author of the *Complaynt*, who draws largely from French sources, is translating or making a phrase analogous in form to *lèse-majesté*, *lèse-humanité*, *lèse-faculté*, &c.

138. 15. ή Δελφική μάχαιρα. Arist., *Pol.* i. 2. 3.

139. 10. *Cicero gyuis*, &c. The passage will be found in *De Inventione*, ii. 1, 2. *cartomat*=Crotona. *eracleon* is Zeuxis (of Heraclea). Cf. Ariosto *Furioso*, c. 11. st. 71.

144. 20. So too Cicero, *De Orat.*, ii. 18. 75.

145. 15. *hermes*, Hermes, the philosopher (*τρισμέγιστος*), of the second century A.D., referred to again by the author of the *Complaynt* (E. E. T. S. edit., p. 159).

145. 18. *honorificabilitudinitatibus*. See Du Cange, *s.vv. honorificabilitudinitas* and *honorificabilitudo*; N. E. D., *s.v.* Cf. Dante, *De Vulg. Eloq.*, ii. 7. 69.

146. 10, &c. Cf. Douglas, *supra*, p. 118, l. 31.

146. 26. 'I exhort thee.'

147. 28. *diapason* is here used attributively to *prolations* (=continuations), and is probably to be taken in a general sense of range, melody, or harmony, rather than in the technical sense of an interval of an octave.

148. 11. The 'borrowing days' are the last three days of March (O. S.), said, in popular tradition, to have been 'borrowed' from April.

148. 19. 'dominotours' (orig. text).

148. 31, &c. The alliterative groups are familiar in E. and M. verse. Cf. 'dikis,' 'dailis,' 'donc,' &c., *ante*, p. 281.

150. 12. *preferris*=excels: a common Latinism in the *Complaynt*. Cf. l. 14, and p. 153, l. 18. See Introd., p. lxii.

150. 16. *urbanite*—*i.e.*, things urban, 'the town.'

150. 26. From this point the text of the Adv. Lib. copy is defective.

151. 19. For an account of the tales referred to, see Dr Furnivall's Introduction to *Captain Cox, his Ballads and Books* (Ballad Society, 1871), and Dr Murray's transcript in the Preface to his edition of the *Complaynt*, pp. lxxiii-lxxxii.
 154. 24. *on neid forse*, of necessity.

XXIII.

156. 10. MS. 'as it may beleifit ane.' It is possible that the fuller form 'beleifit' is intended, and that 'be' has been omitted ('be beleifit').
 158. 17. *in greit*—i.e., wholesale. 'Forestalling,' or the buying or selling of goods before they reach the market, is the subject of innumerable Acts and Decrees by the Scottish Privy Council. Cf. the obsolete phrase 'to forestall the burgh'—i.e., to affect general prices at the expense of the community by underhand or private control of the supply.

XXIV.

At the end of the collection is the note: "Gentyll redaris, I wyll aduerteis ȝow that thare is of thir Bukis imprentit in France, the quhilkis ar verray fals. And wantis the tane half, and all wrang spelit, and left out heir ane lyne, and thar twa wordis. ¶ To Conclude thay ar all fals, and wantis mekle that this buke hes, as may be sene, quha lyste tyll luke thame baith ouer, thay sall fynd my sayingis verray trew, and wors nor I do say. preue and se, than ȝe wyll geue me credence. thay ar nocht worthe ane plake."

160. 11. A favourite simile with Lyndsay.
 160. 14. *lactit* (= 'lackit' — i.e., blamed, condemned) is purely scribal. '-ct' meant '-ck,' and scribes had a fancy for spelling the rhyme-words alike, in defiance of etymology. An extreme case is found in the *Satirical Poems of the Time of the Reformation* (S. T. S. edit., i. p. 387, l. 1017; p. 389, l. 1071), where 'gaes' (goes) is spelled 'geathis,' to rhyme with 'cleathis,' 'clathis' = 'claes' (clothes).
 161. 1. *one* for 'ane' is not uncommon in Lyndsay. Cf. p. 163, l. 5.

163. 5. *Papingay*, a popinjay or parrot (*ante*, p. 155, l. 22, and cf. Lyndsay's *Complaynt of the Papynge*): also the target set up in the archery butts, which was originally in the form of a large artificial parrot. It is now represented by the parti-coloured woollen 'pin' in the Aunt-Sally booths of country fairs.

163. 21. *Yrische*. See Introduction. Here in one syllable, for 'Eirsch.'
had=he'd.

163. 22. 'I Cor. xiiii.' (marginal note).

165. 13. Note that Lyndsay makes no plea for the vernacular in secular literature.

165. 21. Lyndsay, after concluding this 'Exclamation to the Reader,' proceeds to the 'Creation of Adam and Eve.'

166. Lyndsay's interlocutor (referred to in l. 11) is Dame Remembrance, whom he meets in his Dream. She shows him the wonders of the physical creation, and, after discoursing on the 'Quantitiue of the Eirth,' and describing the 'Devisioun of the Eirth' (*i.e.*, the political divisions of the world) and 'Paradyce,' she proceeds at the poet's request to give the following account of Scotland.

167. 2. Orig. 'strandis': wrong in sense and rhyme.

167. 3. It is doubtful whether Lyndsay uses the Chaucerian 'grenë' here. Perhaps *fluriste* should read 'flurissit.'

167. 27. The original text has 'quhod'—possibly a mere misprint,—a curious early example of the false association with the 'quh' of 'quhilk,' &c.

169. 15. 'May perhaps (or likely) find many a poor scabbed old ewe wandering (going at large) bewildered and without guidance.'

169. 17. *Lowrance* or *Lowrie* (Laurence), a popular name for the fox. Cf. Henryson's *Moral Fables*, *passim*.

169. 24. *dantit doggis*. Cf. *dantit bestial*, *ante*, p. 125, l. 27 (and note).

170. 4. *proflect*. Probably here, and on p. 172, l. 10, a printer's misreading of 'profeit.' Lyndsay was no scholar; and *proflect* (Lat. *proflectus*) is found in E. Sc. rather than M. Sc. Elsewhere he writes 'profeit,' as in the *Satyre*, ll. 2881, 3767. 'Proffect' occurs in the plural ('profectez') in the alliterative *Alexander*, c. 1400-1450 (ed. Skeat, E. E. T. S., 1866, p. 280).

171. 24. Between Berwickshire and Lochmaben—*i.e.*, the Borders from the East March to the West March.

172. 7. 'Polacey' (orig. text).
 172. 10. *profect*. See note to p. 170, l. 4.
 172. 19. *disdene*. Orig. 'disdane.' Cf. the forms 'refrene' ('refrane'), 'constrene' ('constrane').
 173. 9. *sanct Ihone to borrow*—i.e., 'St John for a security' ('St John being my security'), a common M. Sc. phrase of parting. Cf.—

'With mony "fare wele" and "sanct Iohne to borowe."
 —*Kingis Quair*, st. 23.

Also, *The Wallace*, iii. 336; Henryson, *Mor. Fab.*, l. 511; *Colkelbie's Sow* (Laing's *Anc. Pop. and Rom. Poetry*, p. 258, l. 153). It is probably a Chaucerian borrowing. Cf. *Squieres Tale (Cant. Tales)*, l. 596, and *Compleynt of Mars*, l. 9; also Lydgate, *Complaint of the Black Knight*, st. 2.
 173. 26. *firth and fell*. Cf. note on p. 273.
 174. 13, 14. (*dreme*: *hame*), and 20, 21 (*grace*: *peace*): early examples of original 'ē' (ea) rhyming with original 'ā' (ä). Cf. the later sixteenth century spellings, and note the complete identity of the vowels in M. Sc.
 174. 22. This interlude begins at l. 1926 of the *Satyre of the Thrie Estaitis*.
 176. 6, 7. A reference to the gallows-ladder.
 177. 6. *Session nor Seinze*—i.e., the secular and spiritual courts. The former term remains in the modern title 'Court of Session.' The latter is equivalent to the old Consistory Court ('Synod'). Cf. Lyndsay's *Satyre*, ll. 3054, &c. :—

'*Pauper*. Remember to reforme the consistorie. . . .
Persone. Quhat caus hes thou, fals pellour, for to pleinȝe?
 Quhair was ȝe ever summond to thair seinȝe?
Pauper. Marie! I lent my gossop my mear, to fetch hame coiȝs;
 And he hir drounit into the querrell hollis.
 And I ran to the Consistorie, for to pleinȝe;
 And thair I happinit amang ane greidie meinȝe,' &c.

177. 14. *Mald*. Cf. note, *ante*, p. 273.
 177. 16. *salt and coill* would be the most usual burdens of a mare kept 'ane myle fra Tranent' (l. 1), where the 'coill-pottis' (collieries) and salt-pans on the Forth have been industries for centuries.

177. 19. Laing, following Chalmers, holds that the town of Ayr is 'here brought in merely for the rhyme.' 'The town of Ayr had no connection with the man and his mare.' But it has with the 'thrie ky'; for 'Ayrshires' are still in much request as a good breed for dairy purposes.
tydier. See Glossary.

178. 6. *hyreild.* The 'herȝeild' (O.E. *heriegeld*) was the Scottish equivalent of the Eng. 'heritor.' It is defined as the render to the superior of the best 'beast' (horse, ox, cow, &c.) of a deceased vassal. Here the landlord takes the grey mare, the vicar the best cow (on three separate occasions), and the vicar's clerk the upper garments.

178. 23, 24. The rhyme is better than it looks, for *Pasche* is pronounced as in mod. E. 'peace.'

179. 9. Saint Giles.

179. 13. Orig. 'fra Mald.'

180. 14. *sir=dominus*, the ordinary ecclesiastical title. Cf. Lyndsay's *Dialog*, ll. 4658, &c.—

'The seilȝe Nun wyll thynk gret schame
Without scho callit be Madame;
The pure Preist thynkis he gettis no rycht,
Be he nocth stylit lyke ane knycht,
And callit Schir, affore his name,
As Schir Thomas, and Schir Wilȝame.'

Rome-raker—i.e., one who *rakes to Rome*. See Glossary, s.v. *raik*=to go, wander, 'stravaig'; also note on p. 184, ll. 21, 22.

181. 17. *Black Bullinger.* Henry Bullinger (1504-1575).

181. 24. *ruiks.* Cf. note, 160. 11.

181. 27. *oster-schellis.* The oyster-shell was the pilgrim's badge.

182. 2. *Fine Macoull.* Cf. Dunbar's *Interlud of the Droichis Part*, l. 33, and Douglas's *Palice of Honour* (ed. Small, i. 65. ll. 7, 8).

182. 5, 6. A relative clause referring to *cow* in line 4.

182. 8. *Johne the Armistrang.* Cf. the last stanza on p. 171.

184. 20. The pagination in the original runs 71, 72, 77, 78.

184. 21, 22. *cawsay-paker*, a street-walker. Cf.—

'Of Rome rakaris, nor of rude ruffianis
Of calsay paikaris, nor of publycanis.'

—Lyndsay, *Tragedie of the Cardinall*, ll. 377, 378

185. 14. *dreamand and dreueland*. Cf. Douglas, *Aen.*, Prol. viii. i., ‘Of drefling and dremis’; also Swift, quoted in *N. E. D.*, s.v. Drivel, v. 5, ‘Droning, and dreaming, and drivelling.’

186. 1. *at the horne*. In Scots law, ‘to be at the horn’ is equivalent to being a proclaimed outlaw—*i.e.*, in strict usage, when a king’s messenger has blown three blasts on his horn and declared the culprit or defaulter outwith the protection of the law. The phrase remained, though the horn was not blown. Cf. Horning, Letters of Horning, which are still valid as forms, but are yielding to later procedure.

186. 5. *relict*, erroneous form of ‘relic.’ Cf. ‘publict’ for ‘public,’ ‘commont’ for ‘common,’ &c. See Introd., p. xxvii.

187. 18. *Seinzie*. See note, p. 308.

188. 4. Read, ‘tell [thé] the haill storie.’

XXV.

190. 1. *horsemen*. The MS. uses this form and ‘horſmen’ indifferently. Cf. l. 11. See Introd., p. xxx.

190. 10. Blank in MS. for Christian name.

191. 25, 30. *Netherbow*. West Port.

192. 3. Fr. *Enfants perdus*, in the special sense of soldiers employed in perilous enterprises.

192. 14. *the poores*. See Introd., pp. xxxiii, xli.

192. 29. *panse*—*i.e.*, *pense*. Cf. *recompanis*, p. 193, l. 24.
achete=*acheté*.

194. 8. *cumed*. Found elsewhere in Knox, frequent in Stewart’s *Chron. Scot.*, and still common in English dialect (N. and London). See Introd., p. xxxvii.

194. 27. *cure*, here probably a variant of ‘cover.’ See Introd., p. xxviii.

195. 13. Blank in MS.

XXVI.

197. 3. *put handis in*=‘laid hands on.’ ‘To put hands in oneself’ =to commit suicide.

197. 9. *do*—*i.e.*, act in his behalf, do for him. Cf. p. 202, l. 27. The usage is common in old legal Scots. Cf. the common term ‘doer’ (*doar*)=agent (law-agent).

198. 22. *tyiscing*. The form 'tyst' is as common as 'tyse.' The MS. 'c' may be a 't.'

198. 28, &c. From the style-book.

199. 24. *Band*—*i.e.*, bond.

200. 14, &c. The literary quality of many of the older Scots legal documents has often been remarked upon. There is, of course, greater opportunity here, as the passage is a copy of the original bond drafted by the parties to meet the special circumstances. But cf. the later account of Gordon of Gicht, drawn up by the officials of the Privy Council (*infra*, p. 231).

XXVII.

204. 10. *quhyte and reid*. Cf. note on p. 288.

205. 9. *wers*: so Rudd.; MS. 'wersid.' Perhaps 'werser' is intended.

205. 28. Blank in MS.

206. 18. The S. T. S. text reads 'venum,' but *verm*, as with Ruddiman, is preferable.

208. 13. *of þe town*. In the margin of the MS.—'Aberdeen.'

XXVIII.

210. 1. *Be*=‘by the time that,’ ‘when,’ ‘after.’ See Glossary.

211. 3. *bot this*. The noun is understood. The Laing MS. reads ‘bot this lord.’

211. 5. *and* has no syntactic value, and must be taken as a mere colloquial particle or, perhaps more reasonably, as a MS. error.

211. 16. *firm land*—*i.e.*, *terra firma*. See *N. E. D.* (*s.v.* Firm), which does not give any Sc. examples.

211. 31. *in ane blew gowne*. The blue-gown was, in former days in Scotland, the distinguishing garb of a king's beadsman or recognised beggar; and 'bluegown' was applied as the name of the wearer. Cf. the references to Edie Ochiltree in Scott's *Antiquary*.

211. 32. The Laing MS. (S. T. S. edition) reads 'roll' and 'bottikins.'

212. 3. [&], as in Laing MS.

213. 7. This chap. (James V. xx.) corresponds with chap. xxi. in the Laing MS.

213. 18. Blank in MS. ; omitted in Laing MS.
 214. 3. *quhilk*. The Halkhill MS. reads ‘quhill.’
 214. 14. *barrass zett*—i.e., outer gate. The ‘barras’ or barrace is a general term for a defensive outwork of a castle. It is common in E. and M. Sc. writers. It also meant the lists or enclosure within the outworks. Cf. Douglas, *Aen.*, XII. xiv. 10.
 214. 17. *sylled*, covered, canopied. Cf.—

‘Sylit semely with silk, suthly to say.’

—*The Buke of the Howlat*, l. 671.

‘Vndyre a sylure of sylke.’

—*Morte Arthure*, l. 3195.

215. 3. *goudneis*. Not in the Laing MS. ?‘goldeneye,’ or ‘goldeney.’ See *N. E. D.* and Glossary.
 215. 8. The relative is understood before *was*. It is unnecessary in the Laing text, which reads ‘and all uther’ in line 7.
 216. 8. *Sanctjohnstoun*—i.e., Perth.
 216. 10. *strathrale*, Strathardle or Strathairdle. The Laing MS. reads ‘stratherne.’

XXIX.

P. 217. *Nicol Burne* was Professor of Philosophy at St Leonard’s College, St Andrews. He describes himself, in the title of this *Disputation*, as ‘brocht vp from his tender age in the peruersit sect of the Caluinistis, and nou, be ane special grace of God, ane membre of the halie and Catholik kirk.’

217. 1. *M*=‘The prætendit Ministeris of the deformed Kirk in Scotland’ (cf. title-page). *B*=Burne, the author.
 218. 27. Misprinted ‘oraesonis’ in the original.
 219. 31. *confer*=compare; in sense now obsolete, except in the reference form ‘cf.’ The usage in English was ‘exceedingly common from 1530 to 1650’ (*N. E. D.*)
deformati. A favourite joke of the Catholic pamphleteers against the Reformed Church. See *supra*, note to p. 217.
 221. 3. In the margin, ‘1 Cor. 14.’
 222. 7. *Beda. Historia Ecclesiastica*, I. i.

222. 23-29. The punctuation in the S. T. S. edition appears to be wrong; and 'not yit' should read 'nor yit.'

222. 32. *by*=besides, beyond. In Mod. Sc. usage the longer form 'forby' is common.

223. 8. *S. Paull sayis.* 1 Cor. xiv. 16, 'How shall he that occupieth the room of the unlearned say Amen,' &c. (Auth. Version). *Idiot*, Gr. *ἰδιώτης*, Lat. (Vulg.) *idiota*, an unlearned person, 'layman.' See *N. E. D.*, s.v.

XXX.

227. 12. King James owes not a little to Gascoyne's *Instructions*. Cf. p. 228, l. 13 and l. 22.

227. 18. *Flowing*—i.e., rhythm.

228. 1. *Ryming in termes.* Explained thus in chap. i.: 'Ye man be war likewayis (except necessitie compell yow) with *Ryming in Termis*, quhilk is to say, that your first or hinmost word in the lyne exceed not twa or thre syllabis at the maist, vsing thrie als seindill as ye can. The cause quhairfore ye soll not place a lang word first in the lyne is, that all lang words hes ane syllabe in them sa verie lang, as the lenth thairof eatis vp in the pronouncing euin the vther syllabes, quhilks ar placit lang in the same word, and thairfore spillis the flowing of that lyne. As for exemple, in this word *Arabia*, the second syllable (*ra*) is sa lang that it eatis vp in the pronouncing (*a*) quhilk is the hinmost syllabe of the same word. Quhilk (*a*) althocht it be in a lang place, yit it kythis not sa, because of the great lenth of the preceding syllable (*ra*). As to the cause quhy ye soll not put a lang word hinmost in the lyne, it is because that the lenth of the secound syllabe (*ra*) eating vp the lenth of the vther lang syllabe (*a*) makis it to serue bot as a tayle vnto it, together with the short syllabe preceding. And because this tayle nather seruis for culour nor fute, as I spak before, it man be thairfore repetit in the nixt lyne ryming vnto it, as it is set doune in the first: quhilk makis that ye will scarcely get many wordis to ryme vnto it, yea nane at all will ye finde to ryme to sindrie vther langer wordis. Thairfore cheifly be warre of inserting sic lang wordis hinmost in the lyne, for the

cause quhilk I last allegit. Besydis that, nather first nor last in the lyne, it keipis na *Flowing*. The reulis and cautelis quhairof are thir, as followis.'

228. 31. *Ne sutor, &c.* An extremely common tag in the critical pamphlets to which James darkly alludes; invariably misquoted, as here and in general modern usage.
 229. 27. Orig. text, 'discans.'

XXXI.

231. 1, &c. The opening sentences are in the formal language of the style-book. 'Anent oure souerane lordis letteris,' &c.—*i.e.*, concerning the charge preferred in behalf of the Crown by the King's Advocate (now known as the Lord Advocate). In nearly every case of assault at this period there is reference to the illegal bearing of firearms. ll. 16-18 are purely formal.
 231. 15. *alschinner.* This, or rather 'Elshenar,' as it is frequently written, is still the local pronunciation of the surname 'Alexander.'
 232. 14, 16. *horsse:* so in MS. See note to p. 190, l. 1.
 232. 30. *for ane plak.* A common phrase (dating from the latter portion of the fifteenth century) signifying a thing of small or no account. Cf.—

'Of all his freindis, less and mair,
 He wald noct mend thame worth ane plack.'
 —Dunbar (S. T. S. edit.), ii. 307. 67, 68.

Cf. also note, *supra*, p. 306.

The 'plak' or 'plack' was a small copper or billon coin of the value of four pennies (Scots).

233. 8. *ane bend pistollet*, an aimed or levelled pistol. See p. xxxvii.
 236. 24. The Tolbooth was at this time, and onwards till 1640, the meeting-place of the Privy Council and other high courts, as well as a prison. In l. 11, p. 102, *supra*, the word is used in its older and more general sense of 'custom-house,' 'seat of custom.' Each royal burgh had its tolbooth.
 237. 19. There is a distinct literary touch shown in the interpolation of these words of the distempered laird of Gicht. Their pathos is the more interesting when we think of his greater descendant.

XXXII.

On the Advocates' Library MS. there is the following note: "The authors name was Abacuck Byssett. his ffather was cater to Queene Marye, & hee acquaintinge þe Queene þat hee had a chylde to Baptize, shee then beinge to goe to Mas sayd, since hee desired hir to giue þe name, þe first name shee cast vp it should bee it, which was þe Prophet Abacucke. hee was servant to Sr John Skeane, lived longe, and writh this booke in his ould age with his owne hand." This note is copied in a more modern hand on the older Laing MS.

240. 21. Adv. MS. 'flatterand,' 'allurand fictionis.'

240. 22. *archadicienis*. A ἀπαξ λέγ., meaning either 'speakers or writers of antique words,' or 'master-writers.'

240. 23. *minzeard*, &c. Cf. *Basilikon Doron* (1603), 115, "All mig-nard and effeminate termes," of which Bysset's phrase is probably an echo.

240. 31. Adv. MS. 'dois.' The appearance of the normal Sc. form, and of the older Sc. forms in l. 21 in the *later* MS. (or rather of the later form in the earlier Laing MS.), is remarkable.

241. 3. *maternale scottis langaige*. Cf. p. 160, *supra*.

241. 20. *patrone*. The MS. may read 'paterne.' There is constant (sometimes intentional) confusion between these doublets. See note on l. 5, p. 107. Joshuah Sylvester dedicates the *Second Week of Du Bartas* (1598) to James I., 'The Most Royal Pattern and Patron of Learning and Religion.'

241. 30, 31. In different ink. Not in the Adv. MS.

APPENDIX.

A.

243. 8. *change*.

244. 2. *lyvand by*—*i.e.*, leaving out (aside).

244. 3. *evil*, written for ill. See *N. E. D.*, *s. v.* Ill; also *Introd.*, p. xxviii.

244. 9. The single rhyme hints that a line has been omitted by the scribe. As the line is unmetrical, it may be a combination of two lines.

244. 15. *chesſe*=*chessis*. See Introd., p. xxx.
 244. 24. '[Since] of anger and ire [he] is fulfilled, so . . .'
 245. 11. *For thi*=forthi.
 245. 16. *one a wyſe*—i.e., in one way, to one end.
 245. 21. *wyſe*—i.e., vice.
 245. 31. Rat, or Rait, the author, of whom little is known. He is not to be confused with Rate, the scribe of the portions of Ashmole MS. 61. printed in Horstmann's *Altenglische Legenden* (New Series), pp. 241, 340, 366.

B.

246. 14. *and*=if.
 246. 19. *suth* (true). Wrongly printed 'such' by Pinkerton and other editors; correctly by Prof. Skeat (S. T. S. edit.)
 247. 5. MS. 'tyme of lenth.'
 247. 28. *þe byschop*—i.e., William of Lambertoun, Archbishop of St Andrews (named in line 412), who died in 1328, according to Fordun.
 247. 30. Cf. Chaucer's Squire (Prol., *Cant. Tales*, l. 100). Later, Barbour says—
 'James off Douglas, that ay quhar
 All wayis before the byschop schar.'—II. 91, 92.
 248. 11. Prof. Skeat proposes 'wertu [of] leavte.'
 248. 18. MS. *callyt gud man be*.
 248. 31. *lenye* is found only in Hart's edition, and appears to be a clumsy completion of the line, as well as a bad rhyme.
 249. 3. MS. *sumdeill wlispit he*. The rhyme shows the scribal confusion.

C.

The dialect of *Lancelot* may be described as early M. Sc. with a strong infusion of Southern (or would-be Southern) forms. It is in the same category as the dialect of the *Kingis Quair*, but it is much more exaggerated. Cf. also the language of the *Quair of Jelusy*, MS. Arch. Seld. B. 24, printed in the Miscellany of the Bannatyne Club, vol. ii. p. 161. The prevailing influence is Chaucerian; and it seems most probable that the affectation of the Southern poet's language is the work of the author rather than of the transcriber. It is difficult to explain the eccentricities in any other way, for an English scribe could not have made such impossible variants

on a Northern text, and no copyist would have interfered with the metre and rhyme to the extent which such an assumption requires.

The language shows the co-existence of Northern and Southern forms—*e.g.*, *nacht* and *not*, *sal* and *schal*, *scho* and *sche*, and the verbal terminations *-is* and *-ith*; but it is chiefly interesting for its modification of Sc. orthography and grammar on the lines of Southern usage—*e.g.*, in the vowel *o* for *a*, as in *know* (255. 32), the indefinite article *o* (251. 5, &c.), and even in the double M. Sc. vowel, as in *boith* (255. 24); *ch*, as in *sich* (251. 14) and the rel. *quiche* (251. 6). The most remarkable confusion is to be found in the verb. In the present and past tenses there is an indiscriminate use of *-ith* instead of *-is* (pres.) or *-it* (past): see especially 252. 10-16. The infinitive is found in *-ine* (255. 15), and even in *-ing* (*shall hyme hating*, 253. 26); the present part. frequently in *-ing* (*bewalinge*, 250. 14), and also in *-ine* (*thinkine*, 250. 28); the past part. with the enclitic, as *iclede* (251. 10), or with the enclitic as well as the Northern termination, as *iclosit* (251. 13), and even in *-ith*, as *haith vpwarpith* (251. 23). *-ith* in the past part. and past ind. may be an orthographical mannerism for *-it* (perhaps caused by the frequency of *-ith* in the pres. ind.), rather than an erroneous adoption of another tense-form. The pres. part. in *-ine* or *-ing* and the infin. in *-ine* or *-ing* show that the writer had no clear orthographical method. The most that can be said for these forms is that they appear to represent *-en*, *=dial.* *-an'*, *-in'* in the pres. part. and the Chaucerian or M. E. termination in the infinitive.

It is to be noted that final *-e*'s have frequently to be supplied to make the lines metrical.

249. 17, &c. The finite verb is omitted.

Aperill. See p. 27, l. 15 (note).

249. 20. *vprisith.* Either=upraiseth (trans.), or 'upriseth [in] his hot course.'

249. 22. *sent*, 3rd sing. pres. ind. (=sendeth).

250. 10. *lowis obseruans.* See note, p. 275.

250. 23. *derdful.* See Glossary.

251. 14, 15. 'That no one supposed (imagined) that he could be seen by any person without.'

251. 17. *quen alphest:* a scribal error for Alcest (Alcestis), first associated with the daisy in Chaucer's *Legend of Good Women* (Prol., l. 512). See Prof. Skeat's account of 'Alcestis and the Daisy' in the Introduction to the *Legend* (Oxford 'Chaucer,' III. xxix., &c.)

251. 18. MS. *wering*.

251. 19. Cf. the line in Lydgate's *Against Self-Love* (*Minor Poems*, ed. Halliwell, p. 161), in which

‘Alcestis flower
Displaieth hir crown geyn Phebus bemys brihte.’

251. 20-24. *Order*: ‘The brycht sone (1) haith illumynit the spray—(2) haith vpwarþith in the lusty aire the nichtis sobir and most schowris (which) as cristoll terys withhong vpone the flouris—(3) makith the morow soft, ameyne, and faire.’

251. 29, 30. ‘But gladness to the sad (or melancholy) man—evermore the more of it he seeth, the more doleful is he (the more of woe he hath).’

251. 33. *repr  sent*.

251. 34, 35. If we take *sor*=sorrow, the lines will mean—‘Thus all day, by reason of (*be*) sorrow of thought, my soul began to abide in (*occupy with*) torment’ (see E. E. T. S. edition, p. 104). But if *sor*=sore (a), as is more likely, we read, ‘thus all day (*be*)gan (to) be sore my spirit occupied with torment of thought,’ or even ‘sore of thought.’ The author would not hesitate to use *occupy* as a pp. if he wanted a rhyme.

252. 3. *ore*=or; *or*=ere. *not*, not *wot* as in the E. E. T. S. edition. The sense is ‘an ecstasy, or sleep, or I know not what.’

252. 31. *ore*=ere.

252. 34. *for to conseil*, ‘regarding (as for) concealing.’

253. 26. *hating*=hate.

254. 4. *I.e.*, ‘take on hand.’

254. 6, 7, 10. *one to*=unto.

254. 29. *wyl  *, used substantively. ‘[from] quhois.’

255. 15. *demande*, in sense of ‘opposition,’ ‘demur.’ O.F. *v. desmander* (Lat. *dis* and *mandare*, to order). Cf. mod Fr. (dial.) *d  mander*, to countermand: not to be confused with *demande*, to order, request, &c.

D.

256. 5, 6. ‘Marry! I do not counsel you to place yourself at the mercy of that man, unless you know him.’ *Gentrise*, nobility, clemency, honour. The notion is, ‘do not trust

this man's honourable treatment of you till you know his character more thoroughly.'

256. 8. &=if.

256. 12. *layd*=lay it. Cf. *dude, ford* (see pp. xxii and 278).

256. 17. *Wymond of the Wardrop*, or Wymond, groom of the Queen's Chamber, the name and office assumed by the King during his first encounter with Rauf.

“Quahat sal I cal the,” said the coilȝear, “quhen thou art hyne gane?”

“Wymond of the Wardrop is my richt Name.”

—ll. 238, 239.

See also p. 261, ll. 9, 10.

256. 19. *gawin* (advantage, benefit) is the older word, which, together with its S. forms *geyn, gayne*, disappeared in the fifteenth century before the Fr. analogue *gain* (O.F. *gain*, Mod. Eng. *gain*). *Gawin* and *geyn* represent the O.N. forms *gagn* and *gegn*. Cf. the similar variation in *main* (O.N. *megin*), and *maun* (O.N. *magn*).

257. 3. Lit., ‘Ready thought of his promise had the good king.’

258. 11. *holtis hair*. See note, *supra*, p. 273.

258. 16. *do way* (‘do away’) a common exclam.=‘leave off!’

258. 22. *and*=if.

259. 7. ‘That angry one (the knight) was trembling (with rage).’

259. 17. *peir*, either *s.* referring to the knight, or *s.*=‘match,’ ‘likeness,’ or ‘quality.’

259. 22. Decorated with designs of ‘true-love’ knots, or figures of ‘true-love’ (*Paris quadrifolia*), otherwise known as Herb Paris or Oneberry (Turner, *Herbes*, 1548). See *N. E. D.*, *s. v.* Oneberry.

259. 23. Cf. p. 13, ll. 19, 20. The orig. has ‘tewellis,’ which is alliterative, but is not a known word.

259. 26. *on stray*, an alliterative tag with no definite meaning. ?=on the way, ready. Cf. *on ground*, p. 264. 2.

259. 32, 33; 260. 1. ‘If he have grace (good luck) of victory in every fight. Be he as manly a man as he is well made, that fellow will be a strong man who dares meet him as a foe (with hostile or evil purpose).’

260. 6. order: ‘for ocht that mocht be.’

260. 10. *the hicht*, lit. ‘the height’—*i.e.*, midday.

260. 11. *cleir*, a meaningless alliterative epithet.

260. 12, 13. ‘Thou shalt to Court—that shall not have to be craved

by you (*or*, there is no question of that). It might be to thy disadvantage if thou didst not appear.'

260. 14. *gaif*, apparently a rhyme-form = ? *geif*. The speech-divisions are uncertain in this stanza. (Cf. note to 261. 31.) May not the entire stanza be spoken by the knight?

260. 22. 'Thou found me carrying nothing that had a hostile purpose, *or* suggested hostility.' Cf. ll. 31-34.

261. 15. *byrdis*—*i.e.*, ladies. Cf. 64. 25. See Glossary.

261. 17. *aduertance*, courtiers, followers (a rare word). See the note in S. T. S. edition (ed. Amours), p. 324.

261. 18, 19. 'I need not be distressed over my errand (*i.e.*, in carrying out the King's order), for, methinks, thou shalt be there (at Court) after (later, or after all) as thou sayest.' Or is 'efer as' to be taken as 'according as'?

261. 20. The meaning of this line is not clear. Mr Amours interprets: 'but since I have found you, (go) forward now to keep my promise (to the King).' The text is probably corrupt, for *bot gif* is too frequent hereabout.

261. 31-34. *bot gif*=unless. The speech-divisions in this stanza, as elsewhere in the poem, are perhaps not quite satisfactory; but emendation is difficult and indecisive.

261. 34. *bone fay*—*i.e.*, good-faith. The sense is, 'Thy body will be in as sorry a plight as thy honour—if thou dost not keep thy undertaking.'

262. 8. 'Because thou seest.'

262. 11. Orig. 'bland.'

262. 13. *haldin in heill*. hale, well, in good health.

262. 24. *richest of ane*, 'richest of all'—*i.e.*, the richest. See Introd., p. xlii.

262. 26. *the wy*=the King (Charlemagne).

263. 6. *lent in this land*, a common alliterative tag. Cf. Douglas, *Aen.* viii. Prol. 14.

263. 19. *and*=if.

263. 26. *ane gift heir I geif*—*i.e.*, 'I vow,' or 'I pledge my honour.' See *N. E. D.*, s. v. 'Give,' 8.

264. 12. *enbraissit the bandis*=undid the doors. The *band* of a door is defined in the *Cath. Angl.* as the *vertebra*—*i.e.*, the long iron strips which bind the woodwork, and by which the door is hung on its hinges. *Bandis* may therefore be taken in a figurative sense for the double doors of the outer gate. Mr Amours explains thus: 'The 'band' of a gate, a Sc. word still in common use, is the

iron rod or bar by which one half of a gate is held fast
and firmly closed' (S. T. S. edit., p. 325).

264. 13. *wy*=the Collier.

264. 25. *in*=within.

that hardy, that bold fellow.

264. 29. *the day*, to-day, as in Mod. Sc. Cf. *the morn*, to-morrow.
See Introd., p. xxxviii.

264. 31. *this wanis*. This is due to the singular sense of *wanis*=
dwelling. Cf. *Wallace*, ix. 1197; *Leg. Saints*, vi. 277
(*þat vanis*); *Douglas*, iv. 138. 20 (*that litill wanis*). So
ane innys, *Wallace*, iv. 381, and *þat innis*, *Cursor Mundi*,
15407. An example of *ane wanis* may turn up. Cf. note
on *boundis*, *ante*, p. 298, and see Introd., p. xl.

GLOSSARY

G L O S S A R Y.

The Arabic numerals refer to page and line; the Roman letters to the Introduction. For abbreviations see Table on p. lxxvi.

A

aa, *a.* one, a single, 105. 27.
abaisit, *v.* abashed, 62. 24. Cf.
aphetic form 'basit,' 55. 5.
abak, *adv.* back, 189. 7 (O.E. *on bæc*).
aboif, *adv.* above, 22. 10, &c.
abone, abone-, *adv.* above, 203.
15, &c.
abstrak, *v. inf.* abstract, withdraw,
85. 9.
abundit, *v. pt.* abounded, 154. 14.
accaquytie, *s.* *aqua vita* (cf. Ir.
uisge-bheatha, usquebaugh), ar-
dent spirits, imported brandy or
native whisky, 214. 30.
accordis, *s. pl.* concords, 147.
28.
achademya, *s.* academy, 141. 15;
142. 19; 144. 15. See lxiv.
ado, *v. inf.* to do (orig. and
chiefly Northern and M. Sc.):
get ado, 164. 28: have ado,
186. 4.
aduentur: 'be aduentur,' by chance,
4. 5.
aduertance, *s.* courtiers, retinue,
followers, 261. 17. See note
there and also xlv.
aduertens, *s.* heed, attention, 39.
16.

afaild (afauld), *a.* one, single, 'one
fold,' 121. 25 (cf. Ger. *einfältig*).
Generally = honest, simple—*i.e.*,
single-minded; also = with full
(or one) accord, 128. 11.
afeir, *s.* bearing, 66. 26. See efeir.
afeirit, *v. pt.* 8. 15. See efeir.
affiectue, *a.* zealous, earnest, 144.
32 (Fr.)
affilit, *v. pp.* afflicted, 141. 7;
145. 1.
affrey, *s.* affright, 34. 12.
agane, agayne, aʒhane, *prep.*
against, 16. 21; 145. 4; 244.
28; 251. 9.
agrest, *a.* rustic, rude, 145. 4.
aipis, *s. pl.* apes, 31. 18.
air, Ayr, 177. 19.
airar, *adv. comp.* earlier, 261. 28.
airis, *s. pl.* oars, 36. 2.
airt, *s. art.* 228. 21, &c.
airt, art, airth, *s.* direction, 51. 4;
123. 24: *pl.* airthis, 214. 19.
aitith, *s.* oath, 121. 6: *pl.* 236. 19.
See ayth.
al and sum, all, the whole, 109. 17
(see note); 116. 10.
alone, alone: in phrases 'pair
alone,' 67. 12, '3our alone,'
66. 18, &c. See xlvi.
alanerly, allanerly, *adv.* (=all +
anerly), only, 74. 14. See anirly.

al gait (algait), *adv.* always, 119. 28.
 alhaill, al haill, *adv.* entirely, 117.
 20.
 alicht, *v. pt.* alighted, 252. 9.
 alkin, alkyn, every kind, 39. 18
 (see note); 48. 18. See xlvi.
 all : 'at all,' altogether, in every
 way, 108. 15. See note.
 allagant, *s.* alicant, a wine made at
 Alicante (Spain), 214. 29.
 Alphais, 14. 14. See note.
 alphest, Alcestis, 251. 17 (note).
 als, *adv.* =also, 6. 9; 36. 14; 120.
 16, &c. : =as, *passim*. See
 xxxviii.
 alssone, *adv.* 86. 20.
 altar, *s.* author, 128. 15 (see note).
 See auctour.
 althir best, best of all, 253. 1; xlvi.
 al thocht, *conj.* although, *passim*.
 aluterlie, *adv.* (= all + utterly),
 wholly, entirely, 220. 16.
 amene, *a.* gentle, mild, 15. 21;
 30. 7, &c.
 ameyne, *a.* pleasant, lovely, 251.
 24 (L.)
 amouris, *s. pl.* 'amours' = love, 63.
 25 : used as *a.*, love-, 63. 24.
 ancien, *a.* See xxvii.
 and, &, *conj.* if, 22. 11, 25; 55.
 27; 64. 16; 95. 9; 98. 19, &c.
 — 211. 5. See note and xxxix.
 ane, *a.* (num. and indef. art.), one,
 an, a (representing the older *ane*,
an, and *a* in all positions),
passim. See xxxiii,lix.
 — ('of ane'). See xlvi.
 anens (anentis, anent, &c.), regard-
 ing, in respect of, 137. 8; 156.
 1 : with (= *apud, chez*), in the
 place, 92. 4; 98. 7; 174. 6.
 anerly. See anirly.
 anewch, annewche, anwch, *adv.*
 enough, 2. 10; 5. 14; 25. 17;
 200. 10, &c. : yneuch, 11. 15.
 angar (?). See note, 115. 6.
 anirly, anerly, *adv.* only, 80. 14;
 263. 5, &c. See alanerly.
 anis, *adv.* once, 27. 13, &c.
 annamalit, annamyllit, *v.* enamelled,
 29. 7; 48. 17.

apardoun, *v.* pardon (an imitative
 formation, peculiar to Sc.),
 205. 11. See xlix.
 aperandlie, *adv.* apparently, 96.
 10.
 aperile, April, 76. 9; 217. 18; lxiv.
 A per se, 107. 8. See note.
 apparence, *s.* appearance, 202. 6.
 appearing, *v. p.* as *a.* manifest,
 evident, 191. 10.
 applesit, *v. pp.* satisfied, 73. 29
 (adopted from Fr. by the trans-
 lator of No. XVI.: not an imi-
 tative formation). See xlix.
 applicat, *v. pp.* applied, 204. 8.
 applidis=applid (applied) is, 9. 10.
 apporte, *s.* bearing (personified),
 53. 6.
 appunction, *s.* arrangement, con-
 dition, 157. 25.
 arasis, *s. pl.* hangings, tapestries,
 214. 18.
 archadicienis. See 240. 22, note.
 argew, *v.* argue, maintain, 122. 25 :
 'arguit with,' disputed with,
 264. 27.
 argyne, *v.* argue with, correct,
 advise, 95. 2; 98. 22.
 armony, *s.* harmony, 27. 20; 60. 8.
 arrest, *v.* restrain, stop, 3. 17.
 aſſ, *s. pl.* ashes, refuse, 4. 5.
 ascens, *s.* ascension (*astrolog.*),
 124. 12.
 ask, *s.* newt, lizard, 26. 10.
 aspy, aspy, *v. intrans.* look about,
 127. 26 : espy, 250. 11.
 assay, *v.* try, 110. 14; assayit, 128.
 10 : *s.* trial, 253. 4; assault,
 attack, &c., 250. 5; 250. 29 ;
 257. 6.
 assege, *s.* siege, 156. 5 (not Fr. ; *v.*
 from O.F. *asegier*). See lviii.
 assure (in), *v.* have trust in, confide
 in, 63. 9.
 astrolog, *a.* astrological, 148. 7 ;
 gen.=astrologer.
 asur, *a.* azure, 29. 7.
 at, *rel. pron.* 12. 5; xxxiv, lii.
 — *prep.* of, from : speir at, 39.
 14 : tak at me, 40. 9 : ask at,
 93. 2.

at, *conj.* that, 11. 2; 20. 13 (*rare after* 1500). See xxxix.
 at all. See all.
 athourt, *adv.* athwart, over, 148. 13.
 atteir, *s.* attire, 28. 11.
 attemptatis, *s. pl.* attempts, 133. 14 (O.F. and M. Lat.) Cf. mod. Fr. *attentat*.
 attene, *v.* reach, accomplish, 52. 23; 115. 25.
 attentik, *a.* authentic, 113. 8.
 attonis, *adv.* at once, 33. 12.
 attour (atour), *prep.* over, above, 23. 21; 25. 18; 48. 7; 75. 19; 126. 26: maist attour, 257. 5: *adv.* 24. 24; 197. 20; 259. 16: =moreover, 129. 18, &c. See mairattour. Also see lviii.
 auctour, *s.* author, 3. 8; 18. 14. See altar, autor.
 auen, *a.* own, 151. 14.
 auereis, *s.* avarice, 152. 22.
 authoreis, *v.* accredit, approve, 116. 4.
 autor, *s.* author, 6. 3; 252. 33. See auctor.
 avart, *v.* avert, 44. 17. See note.
 avenand, *a.* agreeable, graceful, becoming, 72. 13.
 avis, *v.* advise, 157. 11.
 avowis, *v.* is observed or done, rules, 11. 14.
 avyse, *s.* consideration, heed, 'advice': be avyse, 53. 18.
 aw, *v.* owe, 104. 27.
 awall, *s.* value (avail), 5. 11.
 away=a way, 54. 4.
 awoilk, *v. pt.* awoke, 34. 9.
 awppis, *s. pl.* curlews ('whaups'), 32. 3.
 ay, *adv.* always (aye), 2. 17.
 aynd, *s.* breath, 74. 4 (O.E. *anda*).
 ayr, *adv.* early (opposed to 'late'), 65. 22.
 aythe, *s.* oath, 67. 21. See aith.

B

bacis, *v.* ? redeems (? establishes), 10. 9.

back, *adv.* 'from that day back,' from that day, 193. 6. See abak.
 bad, *v.* 127. 11=bade. Cf. bawd.
 baid, *s.* delay, 260. 2.
 — *v.* bided, abode, 56. 6; 64. 25.
 baill, *s.* bale, woe, &c., 22. 17.
 bailserie, *s.* bailiery, 104. 19, &c.
 bailzies, *s. pl.* magistrates of burghs (mod. bailies) = E. aldermen, 175. 6.
 bainer, *s.* banner, 56. 27; xix.
 bainis, *s. pl.* bones, 208. 32.
 bair, *v.* bore, 16. 1, 27, &c.
 bairn, barne, *s.* child, 9. 11: *pl.* 80. 22; 84. 23; 174. 23, &c.: bairnis of Israell ('children of Israel'), 161. 10.
 baith=both, 14. 12, &c.
 baittand, *v. pt.* grazing, feeding, 178. 5.
 bakis. See note, 117. 16.
 bald, *a.* as *s.* bold man, 257. 21; xli.
 baldy, *adv.* baldly, boldly. See note, 122. 32.
 balmit, *v.* anointed, covered (embalmed), 28. 13.
 bancatt, *s.* feast, banquet, 213. 10.
 band, *s.* bond, pact, 18. 10; 121. 7: cord, 58. 28: fetter, 229. 6: promise, bond, 262. 11 (see note).
 — *v. pt.* bound, 38. 7.
 bandis, *s. pl.* (of a gate) =doors, 264. 12. See note.
 bane, *s.* hurt, 'death,' 66. 24; 67. 13.
 — *a.* and *adv.* quick, quickly, 258. 2.
 barbir, barbour, *a.* rude, 'barbarous,' 108. 5; 145. 4.
 baris, *s. pl.* boars, 125. 30.
 barne. See bairn.
 barrand, *a.* barren, 108. 4; 124. 21; 125. 11.
 barrass 3ett, outer gate, 214. 14. See note.
 barrat, barret, *s.* trouble, sorrow, 8. 5; 168. 1.

barrow, *s.* [hand]barrow, &c., 39.
21.

base dansis, *s. pl.* dances in slow time (of the type of minuet), 154. I.

basit, *v.* (aph. of abash), confounded, dismayed, 55. 5.

basnet, *s.* a light helm, 259. II.

bawd, *v.* bade, 32. 3. Cf. bad.

bawld, *a.* bold, 30. 2. See bald and xx.

baxsteris, *s. pl.* bakers, 215. 10.

bayne, *adv.* readily, quickly, 263. 21.

bayth=both, *passim.*

be, *prep.* and *adv.* = by, *passim*: in sense of 'from,' 171. 25: in sense of 'in' (*chez*), 13. 27: =after, by the time that, when, 175. 15; 210. 1; 212. 22; 256. 21, &c. : = as regards, 255. I: 'be morow,' by morn.

beawschiris, *s. pl.* good sirs, dear sirs, 110. 25.

becommyn, *v. pp.* come, 86. 25.

bedene, *adv.* quickly, forthwith, completely, by-and-by, 13. 14; 15. 25.

bedovin, *v. pp.* plunged, 125. 8 (O.E. *bedifan*, to submerge).

beget, *v.* 'begeck,' cheat, deceive, 263. 20.

begouth, *v. pt.* began, 62. 9; 123. 8; 128. 17; 201. 28. See N. E. D., *s.v.* Begin.

begyld, *v.* beguiled, 65. 5.

behalding, *v. n.* what is beheld, image, 87. 4.

beheld to=beheld, 259. 3.

beidis, *s. pl.* beads, 20. 8.

beildaris, *s. pl.* builders, 162. II.

beildit, *s.* builted, built, 168. 10.

beir, *s.* noise, clamour (bere), 124. 1; 149. 3.

— *s.* barley (bear), 35. 9.

— 52. 21. See note.

beirn. See berne.

beis, *v.* =art (2 sing. pres.), 11. 7: = be (imperative), 110. 26; 123. 3. See xxxvi.

beit, *v.* beat, 'stir' (fire), 127. II.

bekkis, *s.* becks, 153. 24.

beld, *a.* bald, 212. 5.

beleif, *v.* believe, 113. 3: (?) *s.* belief, 253. 4.

belive, belyve, *adv.* believe, speedily, &c., 56. 7: 'in belieue,' quickly, &c., 263. 28.

bellisand, *a.* elegant, 259. 25 (cf. O.F. *abelissant*).

bellyflawcht, (1) *adv.* quickly, headlong: (2) with 'flay,' to pull off the skin entire over the head, 39. 9. See N. E. D.

bend, *v. pp.* aimed, 233. 8; xxxvii.

bene, beyne, *a.* comfortable, genial, 126. 5: *adv.* pleasantly, comfortably, 13. 15.

bent, *s.* pasture-land, fields, 23. 21; 54. 15; 170. 13: *pl.* 66. 25.

benyng, *a.* benign, 14. 13; 28. 10. 25, &c. See xxxi.

beriall, beriall, *s.* beryl, 147. 22; 259. 12.

beriu, *v.* buried, 4. 20. Cf. berysit.

berne, *s.* man, person, knight, warrior, 68. 29; 170. 13: *pl.* 55. 5: beirnis, 262. 10.

bery, *s.* berry, 13. 15.

berysit, *v.* buried, 106. 7. Cf. beriu. See lviii.

beseke, *v.* beseech, 13. 25.

besene, *v.* arrayed, bedecked, 29. 10: *weil besen*, 251. 5.

bestialite, *s.* cattle, 'flocks,' bestial, &c., 150. 23, 28. See next.

bestiall, *s.* beasts, 125. 27.

besyde, *prep.* by comparison with, by the side of, 118. 23: go besyde, pass by, miss (L. *praeterire*), 116. 29.

betak, *v.* entrust, 105. 13.

betaknys, *v.* betokens, 6. 13.

betis, *v.* relieves, 8. 5.

betrasit, betraysit, *v.* betray (a by-form of 'betray,' chiefly N.), 51. 12; 62. 22.

beualis, *v.* bewails, 74. 7: 'bevalit,' bewailed, 124. 8.

beuche, *s.* bough, 47. 6. bewis, *pl.* boughs, 28. 28; 68. 18; 125. 13.

beykyt, *v. pp.* warmed (beeked), 126. 9.
 beyne. See bene.
 bid, *v.* = abide, remain, dwell, &c., 13. 15; (=waited) 54. 15 : bear, endure, spend, 7. 14 : byde *ze*, 185. 11, =if you abide. — *v.* = press, beg, order, 67. 25 ; (= 'would').
 bidding, *s.* bidding, order, 68. 30. See note.
 big, *v.* to build (see also 'beild'), 129. 14, &c. : *pt.* 129. 1, &c.
 bigging, *s.* building, dwelling, 131. 2 : *pl.* 69. 4.
 biggit, *v. pt.* inclined, bent, compelled, 55. 24 : O.E. *biegan*, *hygan* (weak form of strong *v.* *bugan*, bow), M.E. *bey*. — See big.
 bill, *s.* statement : *breif þe bill*, 68. 29 (see note). See byll.
 bird, byrd, *s.* maiden, girl, lady, 64. 25 : *pl.* ladies, 261. 15. See *N. E. D.*, *s.vv.* Bird, Burd, Bride.
 birkis, *s. pl.* birch, 214. 4.
 birnis (=brinnis), *v.* burns, 9. 22.
 birst, *v. inf.* and *pt.* burst, 62. 6 ; 66. 20.
 bissely, *adv.* busily, 51. 3.
 bitter. See note, 52. 21.
 bla, *a.* bleak (lit. of blackish-blue colour), 127. 14.
 blaid, *s.* blade, bone, 182. 2.
 blaith, *adv.* stupidly, differently (mod. Sc. *blate(ly)*), 115. 11.
 blandit, *v. pp.* adorned, 259. 21.
 blanschit, *v. pp.* and *a.* blanched, white, 125. 5.
 blason, *v.* blazon, talk largely of, 143. 5, &c.
 blawin abrede, *v. pp.* blown abroad (said of rumours, reports, &c.), 199. 28, &c.
 blayknit, *pp.* blackened, 127. 17.
 bleddir, *s.* bladder, 153. 5.
 blenk, *s.* glance, 110. 28.
 blew, *v.* burst, 'moved,' 56. 28 : *v. pt.* blow, sound : greit boist
 blew = didst brag greatly, 256. 7.

blin, blyn, *v.* stop, cease, tarry, 264. 12 : blynnis, ceases, 9. 26.
 blockhous, *s.* a wooden edifice of several storeys, 214. 7.
 blok, *s.* block of wood, 58. 27.
 blonk, *s.* steed, horse, 55. 7 ; 262. 11.
 blowt, *a.* bare, naked, 125. 13.
 blynnis. See blin.
 blyth, *v.* to make blithe, 2. 14.
 blythe, *a.* as *s.*, blithe one, 'girl', 69. 15. See note, 66. 26, and xli.
 bocas, bowcas, Boccaccio, 112. 21 ; 113. 28.
 boces, *s. pl.* small casks or leather bottles, 102. 32. See note.
 bocht, *v.* bought, 65. 3 ; 192. 29.
 boddum, *s.* bottom, 125. 5.
 bodin, *v. pp.* armed, accoutred, 233. 31, &c.
 bodwarde, bodwart, *s.* message, behest, news, 55. 13, 18 ; 58. 17 ; 63. 26.
 bogill, *s.* 'bogle,' ghost, phantom, 116. 1 ; 176. 9 : in sense of 'scarecrow' (Northern usage ; cf. *tattie-bogle*).
 boir, *v.* bore, pierce, gnaw, 35. 13.
 boit, *s.* boat, 35. 15.
 boldning. See note, 51. 26.
 boltis, *s. pl.* arrows, missiles, 174. 11.
 bone, *s.* bane, 23. 6.
 bone fay, *s.* good-faith, 261. 34 (O.F.)
 boot, *s. boat*, 101. 13.
 borial, *a.* boreal, 148. 7, 11.
 borrel, *s.* wimble, auger, 138. 25.
 borrow : sanct Ihone to borrow, 173. 9. See note.
 borrow muire, The Boroughmuir, Edinburgh, 211. 20.
 borrowing dais, 148. 11. See note.
 bosum, *s.* bosom, womb, 10. 2.
 bot. See but.
 bot if, bot gif, unless, except, 116. 7, &c. ; 261. 31 (note).
 bots, *s.* boots, 211. 32.
 boun, *v.* betake, set out for, 257. 10.
 boundis. See note, 116. 21, and xl.

boune, *a.* ready, prepared, 57. 10.
 bōur, *s.* bower, &c., 69. 3 : *pl.*
 bowris, chambers, 62. 28.
 bōurd, *s.* jest, idle tale, mockery,
 111. 13 (O.F.—M.E.)
 bōustouse. See busteous.
 bowcas. See bocas.
 bowchir, *s.* butcher, 39. 8. See
 xxi.
 bowellit, *v.* disembowelled, 39. 8.
 bowgle, *s.* wild ox, 31. 19.
 bowis, *v.* bows, yields, 11. 21.
 bownit, *v.* *pt.* of ‘boun,’ prepared,
 got ready, 126. 13 : betook (*re-*
 flex.), 127. 25.
 bowre, *s.* bower, 261. 15.
 bowsunest, *a.* *sup.* most gladsome
 or bright (buxom), 10. 15.
 bowtit, *v.* bolted, 38. 20.
 bra, *s.* hillside, slope, brae, 125. 5 :
 pl. 127. 17 ; 149. 20. See li.
 bracfast, *s.* breakfast, 149. 22.
 bracis, *v.* stretches, makes tense,
 10. 2.
 braid, *s.* start, 34. 10. See brayd.
 — *a.* broad, clear, 110. 30
 (cf. ‘broad day’).
 braissāris, *s.* *pl.* arm-armour, 259.
 20.
 braissit, *v.* *pp.* clad, 261. 33.
 branglis, *s.* *pl.* dances (Fr. *branle*),
 suggesting the tossing of the
 head, 154. 2. Cf. the English
 analogue ‘bransle’ (Spenser,
 F.Q., iii. 10. 8).
 brathit, *v.* *pp.* unfurled, flying, 56.
 27.
 bratling, *v.* *p.* rattling, 127. 17.
 brattis, *s.* *pl.* rags, poor clothes,
 40. 23.
 braulis, *s.* *pl.* dances (of the cotillon
 type), 154. 2.
 brayd, *v.* started, sprang up, set off,
 23. 21. Cf. braid.
 brayis. See bra.
 brayt, *v.* *pt.* cried, resounded, 125.
 22.
 bre, *v.* terrify, scare (O.E. *brégan*),
 55. 24.
 breid, *s.* bread, *passim* : be God’s
 breid (*oath*), 189. 10.

breid, *a.* broad : on breid=abroad,
 all about, 263. 9.
 breif, *v.* tell, relate, 68. 29. See
 note.
 breþer, *s.* *pl.* brothers, brethren,
 106. 21.
 b̄rerd, *s.* the first shoots, sprouting
 (mod. Sc. *braird*), 2. 3.
 brig, *s.* bridge, 35. 19 ; 151. 32 ;
 &c.
 brikan, *v.* *p.* breaking. (If the
 ‘i’ be not a scribal error, the
 form is an interesting relic of the
 Northumbrian variant *brikan*),
 60. 24.
 brime, bryme, *s.* water, flood,
 35. 2 ; 38. 8.
 — *a.* fierce, 69. 6 ; 123. 24.
 brissell cok, *s.* turkey, 215. 3 (prob.
 related to *v.* bristle).
 brist. See landbrist.
 Britanie, *s.* Britain, 222. 7 ; xxv.
 bromys, *s.* *pl.* broom, shrubs,
 125. 26.
 brount, *s.* brunt, sharp blow.
 browdin, *v.* *pp.* woven, em-
 broidered, 54. 18.
 brownen, *v.* brewed, 191. 32.
 browny, *s.* an elf (gen. of benevo-
 lent disposition), 116. 1.
 bruik, *v.* enjoy, 211. 3.
 bruitell, *a.* fickle, ‘mortal,’ ‘sorry,’
 122. 20 (Sc. form of brotel,
 var. of brittle).
 brukle, *a.* brittle, fragile, 41. 16.
 brumall, *a.* wintry, belonging to
 winter (L.), 123. 23.
 brutal, *a.* of beasts (orig. sense),
 149. 5.
 bryme. See brime.
 bubbis, *s.* *pl.* blasts, 124. 23.
 buc hornis, *s.* buckhorns, goat-
 horns, used for blowing blasts,
 149. 17.
 bufe, aph. of abuse (above), 9. 2.
 See xlxi.
 buffons, *s.* *pl.* ‘morris-dances,’
 pantomime-dances, 154. 2.
 buir=bore, 180, 1, 19 ; 182. 15, &c.
 buird, burde, *s.* board, 64. 6 ;
 106. 3 ; 189. 10.

buirlie, *a.* goodly, stout, 56. 27.
 bumbardis, *s. pl.* drivellers, fools, 117. 13.
 burde. See buird.
 burell, *a.* rude, rough, 108. 32 : syn. with busteous, *q.v.*
 burgh, burrow, *s.* burgh : town, place, 257. 10 : to burgh, ‘in burghs’ or ‘burgess’; cf. land.
 buriouin, *v.* to burgeon, bud, 9. 26.
 busk, *s.* bush, 147. 27 : thik busk =thicket, 85. 17.
 buskit, *v.* proceeded, went, hastened, 257. 21 ; 263. 9.
 busteous, bustewous, boustouse, *a.* (*S.* boistous) rough, coarse, strong, fresh : of ‘horns’, 31. 19 ; of blasts, 28. 27 ; of the soil, 2. 1 ; of cloth (=new), 102. 29 ; ill-mannered, uncultured, 108. 32 ; *b.* berne, 170. 13 : *adv.* 125. 15 (of a bugle-blast) ; roughly, 263. 9.
 but, *prep.* without, 8. 11 ; 9. 25 ; 13. 4 ; 15. 6 ; 21. 8, &c. See bot.
 bute, *s.* good (boot), advantage, profit, 22. 17.
 by, *adv.* besides, 222. 32.
 —=buy, 189. 5.
 byd. See bid.
 byll, *s.* bill, list : byll of hushald= household, 20. 2. Cf. bill.
 byrdis. See bird.

C

cadens, *s.* rhythm, 108. 30.
 caice, caise, cace, *s. case*, 55. 17 : in caice, in case, 113. 22 : one cace, perchance, 128. 5.
 cair, *s.* care, 67. 2, &c. : kairis, *pl.* 42. 8.
 cairtaris, *s.* carters, 160. 12.
 calde, Chaldea, 162. 10.
 caliginus, *a.* murky, &c. 148. 28. (*L. caliginosus.*) See lxiii.
 callour, *a.* cool, fresh, 126. 3.
 campis, *s. pl.* bristly hairs (gen. of a cat’s or mouse’s whiskers), 35. 21. See note.

camschow, *a.* crooked, bent, twisted, 126. 23. See note. (*cam*, crooked + *shoch*, Sc. form of *sceoh*, askew.) See li.
 can (with its parts, couth, cowth, cowd, culd, &c.) = ‘did,’ and as an auxiliary (*gan*), *passim* ; spelt kan, 61. 7, cane, 255. 30 : =know, *passim* : 51. 18, error for ‘ran’?
 cane, *s.* Khan, 181. 26.
 Cannogait, 191. 4, &c., Canon-gate (Edinburgh) : still pronounced ‘Cannogait’ locally.
 cant, *a.* merry, lusty, hale, 4. 2 : *adv.* cantie, boldly, sturdily, lustily, &c., 256. 24.
 caperkeillzie, *s.* capercailzie (*Tetrao urogallus*), 215. 4 (Gael. *capull coille*, lit. horse of the wood—*i.e.*, large cock of the wood).
 capill, *s.* horse, 256. 3, 20 ; 257. 32 ; 263. 29. See li.
 carle, *s.* creature, ‘fellow,’ rogue, knave, 175. 4 ; 186. 4 ; 188. 19, &c. : =niggard, 172. 21.
 carp, *v.* to say, tell, talk, speak, *passim* : carpand, *p.* appar. in sense ‘in a noisy, boastful way,’ 57. 3.
 carpin, carpyng, *s.* speech, narrative, relation, 9. 1 ; 246. 16.
 carwing, *v.* =*inf.* carven, cut, 250. 22 : carwing can = began to cut.
 casis, *s. pl.* chances, haps, 6. 9 ; 10. 4.
 cassin, *pp.* of cast, 263. 29, &c.
 cast, *s.* trick, device, ‘touch’ (poetical or rhetorical), 115. 15 ; 117. 4 : to play a cast (=trick), 61. 20.
 —, *kast, v.* reckon, think, devise 57. 19 ; 52. 2 : kest, *pr. ind.* 12. 16 ; *pt. ind.* 49. 21.
 castels, *s. pl.* villages, 104. 6 (Vulg. *castella*). See lxiii.
 catche, *v.* to go, 256. 20 ; 260. 12 : drive, 261. 8 : on catchand, agoing, 256. 24.
 catoune, Cato, 12. 27.

causy, *s.* causeway, 127. 21. See cawsay..
 cautelis, *s. pl.* precautions, 227. 10.
 cautelus, *a.* wily, deceitful, 37. 11.
 cavillis, *s. pl.* lots, 134. 12. See note.
 cawsay-paker, *s.* street-walker, 184.
 22 (see note). Cf. causy.
 celebrat, *v. pp.* and *a.* famous,
 celebrated, 204. 6.
 celest, *a.* heavenly, *passim*.
 celsitud, *s.* greatness, 17. 2.
 certane, *adv.*: in certane, truly, 173.
 13.
 certes, certis, *adv.* certes, of a
 certainty, certainly, 65. 4; 87.
 27; 120. 12, 25; 247. 11.
 chaft, *s.* jaw, chap, 182. 2.
 chaip, *v.* (aph. of eschaip), escape,
 262. 7. Cf. skaipe.
 chalmarere, *s.* 'chamberer,' hand-
 maid, woman of the bed-
 chamber, 59. 27.
 chalmer, chalmir, *s.* chamber, 127.
 8; 201. 26; 237. 24: *pl.* 215.
 13. See chaumer. Also xxiii.
 char, chare, *s.* turn: on chare, on
 the turn ('ajar'), 62. 1; 127.
 13.
 chare, *s.* chariot, 249. 20.
 chargis, 121. 12. See note and
 xxxix.
 charpenteir, *s.* carpenter, 138. 1.
 See lxv.
 chaumer, *s.* (chamber) womb, 9.
 5. See chalmer.
 cheir, chere, *s.* countenance, face,
 'mood,' 31. 1; 37. 9; 69. 21;
 87. 4; 252. 9; 257. 21: =cheer,
 feasting, 5. 1; 149. 27.
 cherarchy, *s.* hierarchy, 29. 22.
 See note.
 cherbukle, *s.* carbuncle, 107. 7.
 chere. See cheir.
 cherisit, *v.* cherished, cared for 171.
 11.
 cherite, *s.* charity, God's love to
 man, 10. 11.
 chesis, *v.* chooses, 75. 3; xxx.
 chiwerand, *v. p.* shivering, 127. 23.
 chopped, *v.* knocked, 237. 32.

choris, *s. pl.* cor, a measure (Heb. and Phœn.) of 8 bushels (dry measure), equivalent to the older 'homer,' 105. 2 (Vulg. *coros*).
 chowpis, *v.* alters, 112. 9. See note.
 chymis, *s.* abode, 'mansion' (*astrological*), 123. 11. See note. ('Chymis' or 'chemis' appears to be exclus. Sc.: O.F. *chef més*, later *chymois*, *chemois* = *caput mansi*, chief dwelling. See *N. E. D.*, *s.v.*)
 chymnay, *s.* hearth, 126. 9.
 chyrmyng, *v. p.* chattering, 125.
 18.
 citinaris, *s. pl.* citizens, 139. 11
 (M. Sc.) O.F. *citien+ar*.
 ciuilist, *s.* student, doctor, practitioner, &c. (one who has made special study of the civil law: frequently contrasted with 'canonist'), 138. 1.
 claking, *v. p.* cackling, 126. 25.
 Cf. keklis.
 clathe, *s.* cloth, garment, 102. 29;
 103. 8, 10: *pl.* clai(i)this, claythis,
 126. 11: clayis (*q.v.*), clais,
 258. 14; also clething, *q.v.*
 clauncht, *v.* clutched: clauncht his
 cluke, closed his claw, 39. 4.
 clayis=clathis, *q.v.*, clothes, 178.
 15. See clathe. Also xxix, liii.
 cleikit, *v.* took, grasped, clutched,
 55. 10; 178. 14: =drew suddenly on, pulled on, 54. 17.
 clein, clene, *a.* clean, free (often used with no distinct meaning, as a rhyme-word, &c.), 10. 16;
 53. 16, &c. See xli.
 cleir, cler, *a.* clear, shining, beautiful, fair, noble, 12. 28; 26. 4;
 31. 8; 48. 7; 59. 17, &c. (often without any value): as a *s.*=fair one, 69. 19 (see xli):
adv. fairly, clearly, 15. 19.
 clementis, *s.* clemency, 43. 11.
 clene. See clein.
 clenge, *v.* cleanse, 43. 16; 200. 22:
 clengit, 44. 10.

clep, *v.* to name, to call, 109. 16; 123. 23; 126. 21 : clepis, 114. 31; 115. 2 : *p.* clepand, 111. 28 : *pp.* clepit, 109. 20 : cleping, 125. 18 (see note).
 cler. See cleir.
 cleric, *s.* clerk, scholar, 12. 25, 28, &c.
 clergiſſ, *s.* learning, scholarship, 12. 27.
 clething, *s.* cloth, garment, 102. 29. See clathe.
 cleuchis, clewis, *s. pl.* steepes, precipitous sides of a gorge, 124. 20; 149. 7.
 clos, *v.* enclose, 251. 16.
 closet, *s. fig.* womb, 17. 4.
 clour, *s.* lump, 27. 6.
 cluddes, *s. pl.* clouds, 113. 17.
 cluke, *s.* clutch (or claw), 10. 21 : claw, 39. 4.
 cluvis, *s. pl.* cloven hoof, 31. 8.
 clynty, *a.* hard, 124. 20.
 cod, *s.* pillow, 154. 27.
 coill, *s.* coal, 177. 16, &c. See xix.
 colour, *s.* ornament, rhetorical figure, 97. 26 (see note); 111. 9; 118. 12.
 colȝear, *s.* collier, 160. 12, &c.
 command=commandit, *pt.* of command, 262. 33.
 commisaris, *s. pl.* eccles. judges of divorce, 201. 13 : (of burghs), 202. 22.
 commun, *a.* as *s.* = man of the common people or 'laity,' 161. 1.
 comont, *a.* common, 145. 23. See xxvii.
 compair, *s.* compare, 108. 9, 10. 11; 119. 13; 122. 27.
 —, compere, *v.* 249. 13.
 compasing, *v. p.* pondering, 128. 3.
 compeir, *v.* appear (Sc. legal), 30. 19; 200. 31; 260. 13.
 comper. See compair.
 compilit, *v.* composed, made, 9. 1.
 compleine, complene, *v. trans.* deplore, lament, 70. 9; 251. 2.
 compliceis, *s. pl.* accomplices, 199. 7; 231. 15.

concedring, conciddering, *v.* considering, recognising, reckoning, 32. 12 : = 'taking the view,' &c., 32. 25. See considerit.
 conclave, *s. lit.* inner chamber: applied to the Holy Place, 45. 27.
 condamp, condampne, *v.* condemn, 98. 22; 136. 31; 144. 22 : condempit, 188. 6.
 condign, *a.* worthy of, deserving, 109. 2 (M. Lat. *condignus*, L. *condignus*, O.F. *condigne*). See xxxi.
 condit, *s.* fountain, channel, 118. 5.
 confort, *s.* comfort, cheer, &c., 5. 13; 23. 26; 28. 18; 29. 19.
 confortive, *a.* strengthening, cheering, 126. 7.
 conjurationis, *s. pl.* invoking of spirits, &c., 114. 8.
 coniunct, *v. pp.* and *a.* related, joined, 110. 10. See xlvi.
 coniunit, *v.* conjoined (in matrimony), 198. 8. See xlviii.
 conjurit, *v.* constrained, ordered, 30. 20.
 conning. See cunning.
 conquessingis, *s. pl.* conquering, 142. 28.
 considerit, *v.* considered, 17. 16. See concedring.
 conseil, *v.* conceal, 252. 34.
 consersf, *v.* preserve, 34. 7; xxviii.
 constrene, *v.* imprison, contain, keep within, 113. 21 : constrenit = compelled, 116. 31; 118. 22.
 consumit, *v. intrans.* 148. 30.
 contempil, *v.* contemplate, 148. 9.
 contemptioun, *s.* contempt, 159. 10.
 conten, contein, *v.* contain, 255. 24.
 conteyne, *v.* continue, 15. 25.
 contirfaiſt, *v.* reproduce, represent (in literary way), 108. 7. Cf. Chaucer, *D. Blaunce*, 1241.
 contrair, *a.* contrary, opposite, *passim*. See xlxi.
 contrefeit, counterfuit *a.* (*v. pp.*), counterfeited, feigned, false, 76. 2; 240. 21 : *v.* (contrafat) 206. 3.

conuenabyll, *a.* becoming, suitable, 166. 24 (O.F.)
 convoiar, *s.* leader, 115. 5.
 convoyit, *v. pt.* conveyed, carried, 197. 7.
 copé, *v.* copy, 54. 21.
 cordinar, *s.* shoemaker, 138. 1.
 Corinth (the), 224. 16. =the Corinthians.
 corne pipe, *s.* 153. 6, rustic pipe made of a stalk of corn. "Probably Virgil's *tenuis avena* and Chaucer's 'pipe made of grene corne,' still formed by shepherd boys under the name of drone, and capable of producing tones resembling those of the bag-pipe" (*Compl. of Scot.*, ed. Murray, xcii.).
 corporis, cors, *s.* body (dead), 11. 8. : (living) 31. 3; 85. 3: *pl.* corp3, 79. 14 (see note and xxix).
 corporale, *a.* corporeal, &c., 78. 9.
 corporance, *s.* bodily proportions, 204. 4.
 correk, *v.* correct, 3. 7.
 cors. See corporis.
 cost, *s.* 'coast,' country, ground, 57. 3.
 cote, *s.* coat, 60. 25.
 coue, *s.* cove, 174. 2.
 counterfuit. See contrefait.
 courtalß, curtase, *a.* courteous, 21. 19 (see note); 72. 13.
 courtinis, *s.* *pl.* curtains, 62. 17.
 couth. See can.
 coverture, *s.* disguise, cover, 205. 8.
 cowd. See can.
 cowpis, *s.* *pl.* cups, 48. 21.
 cowth. See can; also note to 35. 4.
 crabit, *a.* ill-conditioned or crooked, cross-grained (in disposition; or in appearance, as of a tree), 38. 6; 59. 7.
 abitneß, *s.* crabbedness, ill-nature, 93. 8; 261. 8.
 crack, craik, crak, *v.* crack, fire off, 174. 8; 185. 13: perhaps = talk, 175. 11.
 crag, *s.* neck, 58. 28.

craif, craiff, *v.* crave, seek, 69. 20; 187. 19.
 craik. See crack.
 crak. See crack.
 crap, crappe, *v. pt.* crept, 58. 12; 60. 9; 206. 31. See croppin.
 credence, *s.* credit, 181. 10.
 crennis, *s.* *pl.* cranes, 32. 4.
 crepusculyne, *a.* dawning, 148. 17.
 crok, *s.* an old ewe which has ceased bearing, 169. 15. Cf. dailis.
 croppin, *v. pp.* crept, 62. 8. See crap.
 crouping, *v. p.* croaking, 127. 3.
 crownl, *s.* coronal, corolla, 251. 19.
 crowlb, *a.* bold, defiant, 'cocky,' 4. 2.
 cruckit, *a.* crooked, ill-favoured, 176. 11.
 crueltee, *s.* in sense of rigour or severity, 53. 3.
 cruk, *s.* hook, 26. 4.
 cude, *s.* chrism - cloth, 181. 18 (M.E. *code*).
 cuir. See cure.
 cukis, *s.* *pl.* cooks, 5. 18; 160. 12.
 culum, *s.* rump, buttock, 182. 13 (L.)
 cumed, *pp.* come, 194. 8. See note and xxxvii.
 cumly, *a.* as *s.* fair, noble, handsome (*m.* or *f.*), 262. 22; xli.
 cummer, *s.* 182. 28, wife. Strictly a godmother (*commière*), but, generally, a female companion or gossip (mod. Sc. *kimmer*).
 cummer, *v.* cumber, 229. 1.
 cun, cwn, *v.* learn, con, &c., 40. 10.
 cuning, *s.* rabbit, 215. 1.
 cunnand, *s.* covenant, 257. 1; 261. 20, 27.
 cunnyng, *s.* knowledge, craft, &c., 108. 15: (personified), 53. 10; 59. 14.
 cun3e, *s.* coin, money, 183. 13; 187. 15 (M. Sc. representing O.F. *cuigne*). See xxix, lxviii.
 cur. See cure.
 curches, *s.* *pl.* a covering for the head (kerchief), 48. 9.

cure, *s.* care, 4. 4; 51. 2; ?117. 29; 120. 23; 169. 13: *pl.* cares, concerns, 50. 11: tak no c.=take no concern, 172. 13: =attention, device, 113. 19: vnder cure, 58. 8: =cover, 194. 27 (see note and xxviii).
curtase. See courtas.
cussanis, *s.* *pl.* thigh-armour, 259. 19 (O.F. *cuisson*).

D

da, *s.* *pl.* doe, 167. 1; xxxii.
daffing, *s.* folly, 189. 11.
daftest, *a. sup.* most foolish, mad, 179. 1.
dailis, *s.* *pl.* "ewes which miss lamb, and are fattened for consumption; nearly synonymous with 'crokkis,' sheep which are too old for breeders, and which are separated from the flock to be fattened about the time that their teeth begin to fail" (Leyden, ed. *Compl. of Scot.*, 325), 154. 11. ?From 'deal,' in sense of separate, divide.
daill, *v.* 'deal,' 22. 19 (see *N.E.D.*) Cf. deill.
daill, *s.* dale, valley, 23. 27.
dairtis, dertis, *s.* *pl.* darts, weapons, 32. 2; 52. 28.
dait, *s.* date, time, 50. 22.
dampnable, *a.* 71. 14.
dampnage, *s.* damage, 96. 14; 205. 22.
damycellis, *s.* damsels, 4. 8.
dangerie, 207. 3. An unusual form. Probably a misprint for dangeris (*pl.*) (Cf. Berners, *Froiss.*, I. 162, 199, 'durst come in their dangers'). Otherwise a misprint of the commoner Sc. forms dangeir, dangier. Or, can it be 'dangerzie'?
dantit, *v. pp.* and *a.* daunted, overcome, 258. 15: tame, trained, 125. 27 (see note), 169. 24.

darrest, *a. sup.* dearest, 234. 30, &c.
daseyne, *s.* daisy, 15. 27.
dask, *s.* desk, 212. 10, &c.
dasyn, *v. p.* benumbing, 126. 4.
dawin, *v. pp.* daw, dawn, 127. 10; 256. 21.
day, the=to-day, 264. 29; xxxviii.
de-, freq. written for di- (e.g., deficit). See xx.
de, dee, dy, *v.* die, 10. 7; 13. 4; 21. 8; 38. 19: *pt.* and *pp.* deit, deid, 26. 5; 41. 24; 106. 5.
deboner, *a.* debonair, courteous, gentle, &c., 248. 6.
deces, *v.:* can deces = deceased, died, 111. 23.
decist, *v.* desist, 140. 15; 151. 2.
decore, *a.* becoming, fair, 16. 4.
decree, *s.* 82. 27. Cf. decreet, *pl.* decretis.
decretale (canon law), *s.* 82. 4.
decretis, *s.* *pl.* decrees, 8. 12.
ded, *s.* See deid.
deduceit, *v.* led (of a legal process), 200. 22.
dee. See de.
defamet, *v.:* (1) spread his fame, 103. 31 (Vulg. *diffamaverunt*): (2) with 'to,' accused, maligned, 104. 16. See lxiii.
defend, *v.* prohibit, forbid, object, 116. 11; 261. 6, &c.
deference, *s.* difference, 108. 12, &c. See xx.
deferent, *a.* different, 6. 12.
deforme, *a.* deformed, 205. 10.
deid, *s.* death, 41. 2, 13. 18; 65. 15; 74. 6; 124. 26; 176. 4, &c.
— See de.
— *s.* deed, act, *passim*.
— *s.* deed, in *adv.* phrases: in werry deid, 191. 13: on deid, in truth, 10. 7.
deif, *a.* deaf, 182. 24.
deill, *v.* deal, 60. 19. Cf. daill.
-deill. See ilk deill, somdeill, &c.
deir, *a.* and *adv.* dear, 5. 2; *passim*.
— *v.* hurt, harm (dere), 22. 1.

deis, *s.* dais, high table, 64. 1, &c.
deit. See de.
delff, *v.* delve, 39. 22.
deliberat, *v.* resolve, determine, (*pass.*) being deliberat, 208. 10.
delice, delyce. See flour delyce.
delitabill, *a.* delectable, 246. 11.
deliurance, *s.* delivery, action, 31. 4.
delyt, *v.* or *s.* delight, 51. 20. See note.
delyuernes, *s.* activity, agility, readiness, 50. 4.
demande, *s.* demur, 255. 15. See note.
deme, *v.* decide, consider, 244. 9.
— *s.* dame, 35. 7.
Dence, Danish, 161. 17. O.E. *Denisc*, M.E. *Denshe*, *Dench*, &c.: Danish is the Fr. (*daneis*, *danois*) or Lat. (*danensis*) form.
deneris, *s.* *pl.* coin, money, small money, 172. 26 (O.F. and Lat.)
denty, *s.* honour, favour (dainty), 32. 22.
departing, *v.* *n.* 24. 8. Perhaps referring to Robene's previous going away. Or it may be taken in the obsolete technical sense of 'repudiation' or 'separation.' See *N.E.D.*
departit, *v.* divided, handed over, 84. 22.
depaynt, *a.* or *v.* *pp.* coloured, ornamented, 28. 8; 251. 6, &c.
depertit, *v.* divided, distributed, 207. 11.
depravat, *v.* to deprave, 205. 27. See xlviii.
deray, *s.* tumult, disturbance, 62. 20.
derful, *a.* dreadful, 250. 23. A possible metathesis (see xxx), but perhaps an error in transcription.
dere, *a.* brave, 13. 3.
derenze, *v.* challenge, determine, (*deraign*), 3. 17.
derf, *a.* strong, or *adv.* strongly, 256. 21.
derne, *s.* darkness, 14. 3, secrecy: in dern, in secret, 21. 7; 22. 2; 47. 9, &c.; probably the correct reading in 22. 19: *adv.* secretly, 125. 16.
dertis. See dairtis.
desprise, *v.* undervalue, dishonour, decay, 71. 27.
despyt, *s.*: for despyt, in anger, 112. 6.
destitude, *a.* destitute (rhyme-form), 252. 22. But cf. 255. 17, 18.
determine, *v.* by-form of determine, 114. 9.
deftfully, *adv.* dutifully (debtfully), 18. 9.
devallys, *v.* 124. 4. See note.
devill. See note 115. 20.
— (deill). See duill.
deuise, *s.* device, plan, &c., 72. 5: *adv.* at devyse, 53. 20, to one's liking, completely (see note).
— *v.* say, 'see,' 'discern,' 'note,' 263. 27.
— *v.* to assign, hand over (lands &c.), 84. 22.
deuit, *v. impers.* usage, 250. 12: =it was fitting, I was able (*v. dow*, O.E. *dugan*).
devith, dewith, *v.* deafeneth, 252. 18, 20.
devore, *v.* devour, 16. 14.
devoydis, *v.* expels, 36. 6.
deuoyr, *s.* duty, 'devoir,' 91. 7.
denote, *a.* devout, 160. 8.
devyse. See devise.
dew, *v.* *pt.* 'dawed,' dawned, 256. 1.
deyll. See sum deyll.
deyr. See deir.
diapason, *s.* as *a.*, in loose sense of 'completely harmonious,' 'in melodious succession,' 147. 28. See note.
dichis, *s.* *pl.* ditches, 124. 31 [ed. 1553, dikis]. See dike and xxi.
dicht, dycht, *v.* *pp.* prepared, &c., 15. 19; 61. 3, &c.: clothed, 127. 12.
dict, *s.* maxim, saying: *pl.* dictis, 18. 22.

dictionare, *s.* vocabulary, diction, 241. 5.
 difficill, *a.* difficult, 144. 1; 116. 18.
 dike, dyke, *s.* ditch: *pl.* 149. 1.
 Cf. dichis: one þe dyk, 'in the ditch,' or 'on the wall,' 125. 7: wall, 195. 15: hedge, 47. 9.
 diligattis, *s.* *pl.* delicacies, 214. 24.
 dill, *v.* soothe, assuage, 5. 8.
 dilmondis, *s.* *pl.* dinmonts, wethers between the first and second shearing (male of gylmyr, *q.v.*), 154. 11.
 diminew, *v.* diminish, 109. 26: dymynut, diminished, 3. 6; xl ix.
 ding, dyng, *a.* worthy, 7. 7; 14. 15; 53. 13; 64. 7. See xxxi.
 — *s.* dung, ? 39. 22 (see note). Cf. dong.
 — *v.* throw, drive, 175. 14; 236. 20: *pp.* dong, 194. 14.
 diractit, *v.* *pp.* directed, 160. 13.
 direpcioum, *s.* taking (L.), 131. 8.
 dirk, *a.* dark, 15. 4; 113. 17; 165. 11.
 dirkin, *v.* to lie dark: dirkin ester, to lurk after, 47. 9.
 discharge, *v.* acquit, exculpate, 254. 21.
 discrepane, *s.* change, difference, variation: but discrepance, 42. 10; 121. 25 (applied to the Trinity). See note.
 discrepant, *a.* different, 134. 15.
 discryve, *v.* describe, 29. 4.
 disdenze, disdeyne, *s.* disdain, 3. 25; 122. 11, in *adv.* phrase, at disdenze.
 disherisit, *v.* disinherited, 171. 9. Formed on anal. of *berissit* (*q.v.*), &c. Exclus. M. Sc., and not clearly derived from O.F. *dishérisir*. Cf. lviii.
 disiune, *s.* breakfast (O.F. and F.), 150. 4.
 disparit, *v.* *pp.* = *p.* 'dispairing,' 141. 6.
 dispendis, *v.* spends, 72. 18, 19; 75. 29.
 dispern, *v.* disperse, 14. 7.

dispice, *v.* despise, 5. 11.
 displeasaunce, *s.* displeasure, 80. 6: sorrow, misfortune, 100. 14.
 dispyte, in *adv.* phrase: for d., 115. 31.
 disseuer, *v.* part, 261. 7.
 distemperance, *s.* intemperance, 73. 25.
 distene, *v.* stain, spoil, dim, &c., 108. 29, 31. See xl v.
 distinjyt, 41. 9. See note.
 do, *v.* to act, be agent for, 197. 9. See note.
 — *v. aux.*: used periphrastically (in all tenses)—*e.g.*, doing fleit = *fleitand*, 29. 14: doing chace = *chaissit*, 29. 21: doing spring = *springand*, 33. 5: done proclaim = *proclamit*, 28. 17: done compyle = *compylit*, 163. 21: dois, 52. 16, &c.: (see xl iii); it was done = it came to pass, 106. 4: do way, exclam. = leave off! no more! 258. 16.
 dolour, *s.* grief, 196. 5; pain, 196. 5: *pl.* 189. 3.
 domestic, *a.* ordinary, 'vulgar' (of speech), 145. 7.
 dominatours, *s.* *pl.* rulers, 148. 19; 161. 27.
 done, donk, *a.* moist (dank), 9. 27; 124. 31; 149. 2. See notes.
 dong, *s.* dung, 4. 3. See ding.
 — *v. pp.* See ding (*v.*)
 donkis, *s.* *pl.* pools, marshes, 125. 8.
 donkit, *v.* made damp, 47. 10. See note.
 dosk, *a.* gloomy, 'dusky,' 125. 11.
 dotand, *v. p.* 'doting,' silly, stupid, equivalent to 'dotard,' 20. 6.
 dotit, *v.* endowed (Fr.), 138. 13; 140. 4.
 doubbis, *s.* *pl.* puddles, little pools, 125. 2.
 douchtie, *a.* as *s.* doughty one, &c., 263. 3. See xli.
 dounthryng, *v.* overthrow, 169. 18.
 dout, *s.* doubt, 96. 10: *adv. phr.* but doubt, 179. 19, &c.

dowk, *v.* dive, plunge, dip, 35. 5; 38. 25 : dowkit, 38. 13.

dowtit, *a.* doughty, 13. 3 : doughty and deir is a favourite allit. collocation.

dowy, *a.* dull, dreary, 124. 31 [ed. 1553, dolly]. See xxiii.

draglyt, *v. pp.* bedraggled, 125. 24.

draw furth, 128. 2 (metaphor from the plough-ox).

dre, *v.* suffer, endure, 22. 2 ; 39. 22 ; 65. 10 : dreit, 64. 15.

dred, *v.* were amazed, 102. 9.

dreddour, *s.* fear, 143. 21 ; 148. 21.

dreid, *s.* dread : but dreid=doubtless, 21. 8.

— *v.* fear, 185. 12 : dreidit, feared, 'doubted,' 26. 6.

dreidleis, *adv.* without dread, *i.e.*, cheerily, 26. 7.

dres, *v.* make ready, prepare, array, 55. 19 : drest, directed, ordered, 12. 21.

dreueland, *v. p.* raving, 185. 14. See note.

dreuny, *v. pp.* drawn, 145. 12, &c. See xxviii.

drive, *v.* : our drivis, passes over or away, 13. 14.

drone, 153. 4 (referring to the sound of the bagpipe). Cf. Glossary note, *s.v.* 'corne pipe.'

drounit, *v.* drowned (*reflex.*), 149. 13.

drumly, *a.* cloudy, thick (Sc. nasalised variant of drubly), 124. 27.

ducat, *s.* ducat (coin), 182. 17.

Duche, 161. 17, Dutch (in spec. sense of 'Dutch' or 'Low German,' rather than 'German').

duck, *s.* duke, 190. 6, &c.

dude=do it, 37. 28. See note and xxii.

duik, *s.* duck, 215. 2.

duill=devil (cf. duill=dule, *q.v.*) : duill fell (cf. 'fair fall,' 'foul fall,' &c.), 181. 13. Cf. xxviii.

dulce, *a.* pleasant, sweet, 29. 12; 107. 2.

dule, *s.* grief, sadness, woe, 12. 22; 21. 7 ; 22. 2 ; 23. 5.

dull, *v.* to become dull, lose keenness, 2. 16.

dully, *a.* sorrowful, doleful, 29. 25.

dure, *s.* door, 61. 21 ; ? 59. 2 : *pl.* durris, 201. 26.

— *a.* hard, severe (dour), ? 59. 2.

dy. See de.

dyatesseron (*mus.*), 148. 1.

dycht. See dicht.

dyit. See dyt.

dyke. See dike.

dyme, *a.* dim : dyme sicht, 50. 8.

dymynut. See diminew.

dyng. See ding.

dynit, *v. pt.* dined, 174. 15.

dynnit, *v. intrans.* made a din, 47. 10. See note.

dysyde, 59. 22. See note.

dyt, dyit, *verse*, writing, diction, language, 2. 6 ; 6. 4 ; 155. 7. See endite.

E

E, Ee, *s.* eye, 12. 10 ; 30. 22 ; 44. 8 ; 65. 26 ; 123. 3 ; 123. 10 ; 154. 29 ; 170. 2 ; 205. 18, &c. : *pl.* Een, eene, ene, eyne, 13. 10 ; 15. 23 ; 28. 2 ; 87. 4 ; 103. 25 ; 114. 26 ; 139. 21 ; 155. 2 ; 208. 25, &c. (In some cases Ee may stand for Ene (*pl.*), the mark of contraction not being shown above the capital letter.)

ears, *s.* fundament, 215. 26.

eassed, *v.* eased, supplied, 213. 21.

eddir, *s.* serpent (adder), 129. 6.

Ee, Een, Eene. See E.

efeir, effeir, effere, feir (aphet.), *s.* =appearance, show, bearing, 21. 19 ; 52. 17 ; 248. 5 : *pl.* qualities, properties, 32. 9 ; 87. 12 ; 115. 13 : in *adv.* phrases, in feir, in show, in appearance, 262. 27 ; in feir of weir, in fighting array, 233. 31, &c. : =business, 'affair,' 53. 17 ; 86. 27 ; 87. 19. See afair.

efeir, *v.* in phrase ‘as efferis,’ as is fitting, 89. 6; 199. 23 (as in existing Sc. legal usage).
— yfere, *adv.* together, 44. 15 (see note) : aph. feir, *q.v.*
effecc, *s.* effect, 253. 32.
effecteouslie = affectuously, *adv.* eagerly, ardently, 166. 5.
effeir. See efeir.
efferay. See effray.
effere. See efeir.
effray, efferay, *v.* terrify, cause terror, 30. 5; 32. 6 (with periphrastic ‘do’). Cf. fray.
effrayedlie, *adv.* in fright, in dismay, 194. 18.
estir, *adv. &c.*, after, *passim*.
eik, *adv.* also, 30. 6; III. 22 (? meaningless rhyme-tag), 118.
15: *v.* to add, *pp.* ekand, 201. 2.
eild, elde, heild, *s.* old age, 85. 3; 243. 1.
eirbis, *s. pl.* herbs, 154. 15 (‘h’ mute in Eng. and Sc. till nineteenth cent.) See hairbis.
elde. See eild.
ellevyn, *num.* eleven, 16. 13. See note.
elrich, *a.* frequented by fairies, 26. 8: weird, hideous, 126. 24.
elyk, *adv.* alike, 31. 18.
eme, *s.* uncle, 133. 11 (O.E. *ēam*).
emotis, *s. pl.* ants (emmets), 13. 9.
empair, *v.* impare, 72. 1.
emplese, *v.* please, give satisfaction, 244. 9.
empryf, *s.* empress, 15. 22; 16. 16. Cf. imperatrice.
emptive, emptyff, *a.* empty, 20. 7; 108. 4.
emput, *v.* impute, 20. 17.
enarmyt, *a.* (*v. pp.*) armed, 80. 11.
enbraissit, *v. pt.* undid, 264. 12.
encrescence, *s.* increase, 78. 16.
encressing, *v. n.* increasing, 17. 25.
enday, *s.* last day, 13. 13; xliv.
endite, endyte, indyt, *s.* writing, ‘poetry,’ &c., 107. 2, 16; 108. 12, 21 (cf. dyt) : *v.* 28. 19: *pp.* 122. 30.
endomage, *v.* do damage, harm, 205. 8.
endur, *v. reflex.* to apply strenuously, to fix, 17. 21. Cf. indure.
endyte. See endite.
ene, *s.* ‘even,’ evening, 26. 13.
— *s. pl.* eyes. See E.
engenerand, 79. 10. See xxii.
engine, engyne, ingine, ingle, *s.* talent, skill, natural disposition, &c., 107. 4; 108. 4; 112. 3; 116. 19; 205. 12: *pl.* genius, abilities, 228. 7, &c.
engreif, *v.* grieve, annoy, 263. 32: *pp.* engreuit, 263. 16.
ennoy, *v.* var. of ‘annoy,’ 127. 31 (O.F.)
ensew, *v.* follow, obey, 161. 11.
entres, enteres, interes, *s.* entry, entrance (Sc. chiefly), 157. 16; 168. 14; 175. 4; 191. 25; 195. 5.
epilogacioun, *s.* summary, ‘epilogue’: epilogacioun in schort, 92. 1.
equivalent, *a.* as *s.* equivalent, equal in excellence, 214. 2.
erare, *adv.* sooner, rather, 133. 28.
erbis, 252. 18, 25. Common M.Sc. form ‘hairbis,’ *q.v.*
erd, erde, *s.* earth, 2. 1; 50. 12, &c.: erith, 253. 20.
ernyst, *a.* earnest, serious, 2. 13.
eschap, *v.* to escape: *pp.* eschapit, 205. 9, &c. (aph. chaip, &c.)
escharmouschis, *s. pl.* skirmishes, 143. 10 (Fr.) Cf. the form ‘skirmisaris’ in Knox, 195. II.
espy, *s.* espial, watch, 50. 5.
— *v.* spy, 50. 26.
eterne, *a.* everlasting, 109. 2; 121. 21: *adv. phrase* in eterne, for ever (Lat.), 14. 1.
ettyn (O.E. *eoten*, *eten*; O.N. *igtunn*), a giant; the Red Ettin, 151. 23.
everilk, *a.* every, 171. 6; 173. 5: euerilk deill, every whit, 170. 4.
evert, *v.* overturn (L.), 130. 14.

evidentis, *s. pl.* title-deeds, papers, 193. 5.
 evil, *a. written for ill*, 244. 3. See note and xxviii.
 exemplill. See exsampill.
 exercer, excerse, *v. exercise*, do, 31. 15; 71. 19; 136. 16; 140. 5: *s. 136. 21.* See xlviii.
 exercis, *v. 193. 22 (S.)*
 exercitioun, exercisioun, *s. military exercise*, 84. 3 (Lat.); carrying out (of laws), 168. 24; 169. 10.
 expart. See note 42. 17.
 expirit, *v. spent*, 'over,' 155. 1.
 expone, *v. expose*, 195. 24, &c.
 expreme, *v. express*, 205. 13, &c.
 See xlviii.
 expugnacioun, *s. (Lat.)*, 131. 2.
 exquisite, *a. far-fetched*, sought out (L.), 145. 6, 11; lxiii (= Fr. *recherche*).
 exsampill, exemplill, *s. example*, 3. 12; 13. 7: *pl. 12. 1.* See sampill.
 execute. See lxiii.
 extinct, *v. pp. extinguished*, 148. 23. See xlviii.
 eyne. See E.

F

fact, *s. deed*, 200. 13: *pl. 18. 20.*
 facund, *a. eloquent*, 3. 23; 108. 23.
 fail, failze, *s. failure*: *pl. 175. 5:* *adv. phrase sans fail*, *q.v.*
 failze, *v. to fail*, 199. 21: failzeit, 12. 4.
 fair, *v. to go*, 26. 19; 264. 16:
 fairis, fares = 'are,' 102. 19:
 farand, *p. 258. 25; 263. 4.*
 — *adv. as in 'fair farrand.'* See note to 59. 3.
 — *s. equipment, belongings*, 257. 3.
 fairhede, fairheid, *s. beauty*, 12. 5;
 48. 13.
 fait, *s. fate*, 121. 1.
 fakin, *a. deceitful*, 36. 23.
 fald, fawld, fold, *s. ground*, 24. 22
 (see note); 30. 5; 128. 14 (see firth): *v. succumb, yield*, 53. 1.

-fald, *suffix — e.g.*, mony fald = manifold, 115. 7.
 fall, *v. befall*, 115. 20; 181. 13.
 fellow, *s. fellow*, 26. 11: *pl. 194. 19.*
 — *v. with prep. to* = make a match to, equal, 32. 19; associates, 39. 20: followit = followed, 24. 3: followit to feid, suggested hostility, 260. 22.
 falset, *s. falsehood*, 172. 6; 248. 21 (M. Lat. *falsatum*, rare O.F. form *falset*).
 familiarly, *adv. freely, without ceremony (notion of kindliness)*, 148. 27.
 fandit, *v. induced*, 38. 23. See also *v. found*.
 fane, *a. faint, eager*, 22. 9; 39. 6: glad, 263. 31.
 fang, *s. catch, capture*, 39. 6: *v. catch*, 13. 24; get, 50. 17; pull, 67. 20: fangit, caught, taken, 68. 2; 184. 20.
 fantesyes, *s. pl. fancies, fantasies*, 17. 13.
 farand, farrand, *a. fit, suitable*, 59. 3 (see note); 86. 31.
 farar, *a. (comp. of far) farther, different, other*, 61. 9.
 fardit, *v. (lit. 'painted') embellished, glossed*, 145. 5. (Fr.)
 farnys, *s. pl. ferns, bracken*, 125. 3.
 farrand. See farand.
 fassoun, *s. fashion, kind, manner*, 30. 19; 205. 25.
 — *v. fashion*: fassonit, 61. 4.
 fatigat, *v. fatigue*, 147. 10.
 fauch, *a. fallow*, in sense of dull, withered colour, 124. 17.
 faute, *s. 'fault,' lack, neglect*, 97. 18: *pl. 98. 18.*
 fawld. See fald.
 fay, *s. faith*, 11. 11: in fay, in faith, truly, 262. 17. See bone fay.
 fe, *s. 'cattle,' stock ('fee')* = sheep, 21. 2.
 fechand, *v. p. fetching, carrying*, 260. 22.

fecht, ficht, *s.* and *v.* fight, 15. 13, &c.

fecound, *a.* abounding (*fecundus*), 44. 25. See note.

feddir, *s.* feather, 35. 23 : *v.* *þþ.* and *a.* fedderit, 57. 15 ; 66. 23 ; 67. 7.

fegour. See figour.

feid, feyid, *s.* ill-will ('feud'), commonly contrasted with 'favour' in M.Sc., 50. 21 ; 65. 19 (see note) ; 260. 22.

feild, *s.* the ground, 12. 20.

feill, *s.* hint, knowledge, 170. 24. — *v.* fail, 25. 13.

feinȝe, fene, *v.* feign, pretend, would, 54. 16 ; 112. 21 ; 113. 22 ; 115. 26 : *þþ.* fenȝeit, 1. 1 ; 2. 11, &c.

feir, feire, feyr, *s.* companion : *pl.* 56. 2 : *adv. phrase*, but feir, without equal or mate, 31. 3 : = company, *in adv. phrase* in feir, together, in company, 52. 18 ; 257. 27 ; 259. 14 : *pl.* in feris, inferis, yferis (common in Douglas, often as a rhyme-word), 115. 9.

— *s.* appearance, demeanour, &c. : aphetic form of effeir, *q.v.*

— *s.* fear, *passim* : cause of alarm or rivalry, 12. 5 (see note).

— *v.* to fear, be afraid of, 62. 7 ; 68. 27.

— *a.* strong, 55. 16 (see note) : (cruelly) strong, 13. 23.

feird, feird, feyrd, *num.* fourth, 112. 24, &c.

felable, *a.* intelligible ('feelable'), 107. 13.

fell, *s.* hill, 26. 2 : *pl.* 154. 10 : in phrase 'firth and fell,' a moorland ridge of waste or pasture-ground, 173. 26.

— *a.* mighty, large, 52. 1 : severe, 127. 24.

— *v.* 181. 13. See fall (befall).

felloun, fellown, *a.* 'terrible,' huge, wicked, cruel, 50. 7 (see note) ; 58. 27 ; 62. 21 ; 119. 22 ; 124. 29 ; 174. 7 : used as *s.* = cruel or wicked one (commonly of the devil), 13. 23.

femell=famell, *s.* household, 50. 17.

fend, *s.* fiend : *pl.* 15. 14.

— *v.* defend, 32. 14.

fene. See feinȝe.

fer, *adv.* far, *passim* : fere, 255. 7 : on fer, afar, 106. 8.

ferd. See feird.

ferdar, *a. comp.* further, 205. 21.

ferful, *a.* wonderful, 48. 12.

ferly, *s.* wonder, 257. 16.

— *adv.* wonderfully, wondrously, 262. 27.

ferme, *a.* firm, sure, 114. 10. See firme.

ferȝ, *a.* fierce, 30. 2.

ferst, *a.* first, 1. 5.

fery bote. See note 123. 4.

fest, *a.* fast, established, fixed, 12. 20.

fet, *v.* fetch, 258. 25.

fetherem, *s.* plumage, wings (O.E. *feder-hama*, feather-covering), commonly feddrem in M.Sc., 4. 1.

fetyl, *adv.* feately, 39. 9.

fetrit, fetterit, *v.* fastened, 48. 11 : in fetters, 58. 22, 26.

feulis, *s.* *pl.* fowls, birds, 47. 10.

fewell, *s.* fuel, 258. 25. Cf. fovellis.

fewte, *s.* fealty, 31. 26.

feyid. See feid.

feyrd. See feird.

ficht. See fecht.

figour, fegour, *s.* figure, 1. 7 ; 3. 24 ; 80. 27.

— *v.* figurat, figured, illustrated, 40. 14.

fill, *s.* fill (meal), 39. 10.

firm land, *i.e.* *terra firma*, 211. 16. See note.

firth, *s.* wooded country (often in allit. phrase with no precise meaning), 24. 20 (see note) ; 128. 14 ; 173. 26.

fitschand, *a.* moving, glancing, dangling, 52. 27.

flag, *s.* gust, flash : *pl.* 124. 28 : flashes, variant of flawe, *q.v.*

flaid, *v. pt.* flayed, 39. 9.

flane, flayne, *s.* arrow, 57. 15 ; 66. 23 ; 67. 7.

flat, *s.* plain, level ground, 35. 8.

flaw, *v. pt.* flew, 39. 13 ; 63. 28.

flawe, *s.* gust, blast, 124. 29. Cf. flag, *q.v.*

flawme, *s.* flame, 106. 12.

flayne. See flane.

leit, *v.* flow, swim, float, sail, 9. 28 ; 29. 14 ; 35. 23 ; 38. 10 ; 109. 21.

fleme, *v.* drive or cast away, banish, 44. 25 ; 127. 24.

flesch, *s.* flesh : the soft pulp under the rind of a plant, 9. 27.

flet, *a.* ‘flat,’ 151. 18 : flet taylis, ‘prosaic, in prose’ — Leyden, Jamieson, Murray (*Compl. of Scot.*)

fleyit, *v. pp.* put to flight, scared, 58. 11.

flyting, *s.* contention, dispute, 72. 5. See flyte.

floc, flock, *s.* flock, 21. 2 : floc, *pl.* 149. 18 ; flokkis, 154. 10 ; xxxii.

flodderit, *v.* flooded, overflowed, 124. 32.

floreist, florist, flurissit, fluriste, *v. pp.* and *a.* in full bloom, shining, decorated, 51. 20 ; 52. 27 ; 167. 3.

florissing, flurising, *v. (v.n.)* flourishing, 14. 13.

float quahaye, ‘float-whey,’ 150. 1. “Those parts of the curd left in whey, which, when it is boiled, float on the top.” — Jamieson.

flour delyce, *s.* lily (*fleur-de-lis*), 15. 26 ; 16. 26 ; 31. 7 ; 32. 19.

flowing, *s.* rhythm, 227. 18.

fluidis, *s. poss.*, of the deep, sea-, 124. 3.

flure, fluyr, *s.* floor, 4. 11 ; 63. 6, &c.

fluriste, &c. See floreist, &c.

fluschis, *s. pl.* pools, puddles, 125. 1.

fluyr. See flure.

flyte, *v.* quarrel, ‘flite,’ &c., 112. 9 ; 115. 32. See flyting.

foill, *s.* foal, 177. 17.

foir, *adv.* fore, *passim* : to foir, before, 107. 14.

fairbearis, forebearis, *s. pl.* ancestors, 83. 29 ; 241. 27.

fold. See fald.

follow. See fallow.

for and, 96. 24. See note.

force, fors, forse, strength (12. 4), necessity, &c. : on force, of force, of necessity, 109. 13 : on neid forse, 154. 24.

forchaist, *v. pp.* chased, driven away, 58. 11.

forcy, forssy, *a.* strong, 8. 1 ; 78. 21.

for'd=for it, 182. 10. Cf. dude, &c. See note and xxii.

fordouerit, fordowart, *a. (v. pp.)* overcome with sleep, 61. 23 (see note) ; 88. 10. See xxviii.

fordward, *a.* eager, zealous, 193. 26 ; 194. 21.

forebearis. See fairbearis.

forfalt, *v. pp.* forfeited, 71. 12.

forfeblit, *v. pp.* enfeebled, 123. 19.

forgane, *prep.* (‘foregainst’) before, directly opposite, 43. 20.

forgit, *v.* fashioned, made, 28. 11.

forȝhet, *v. pp.* forgotten, 243. 6.

forlore, *v. pp.* lost, 16. 6.

formit, *v. pp.* ‘formed,’ matured, 12. 20.

forouth, *prep.* ‘forwith,’ before, 247. 30.

forrow (prob. contracted form of forouth), *adv.* before, 261. 20. See to-forrow.

fors. See force.

forscheild, *v.* avert (asseveration), 68. 22.

forssy. See forcy.

forstallis, *v.* buy (or sell) goods before they reach the market, 158. 17. See note.

forthink, *v.* repent, feel regret, 96. 15.

forthry, for thi, *adv.* for that reason,

therefore, 86. 11; 115. 27; 256. 9.
 for to = to (with *infin.*), *passim*.
 — = regarding, as for, 252. 34.
 for-travalit, *v. pp.* exhausted by labour, 61. 24.
 forvait, *v. pt.* erred, went out of his way, 114. 16 (O.F. *forvoier*).
 found, *v. go*, depart, 69. 17; 151. 26. Cf. fand.
 foundament, *s.* foundation (Lat.), 130. 25; 131. 5, &c.
 fousye, fowsie, *s.* drain, sewer, 132. 3; ditch, 214. 15 (Fr. *fosse*).
 fowellis, *s. pl.* victuals (fuel), 51. 7. See note, *s.v.* Fuel, *N. E. D.*
 fowlly, *adv.* foully, 36. 23.
 fowth, fouth, fowith, *s.* plenty, fullness, abundance, 44. 9; 109. 10; 111. 8 (M.E. *fullh*).
 fra, from, frome, *in adv. sense*, from the time that, 22. 26; 250. 11.
 frack, *a.* eager, ready (freck; O.E. *frecc*), 192. 12.
 fragil, *a.* frail, soon or easily ended, 147. 5.
 Franch, *a.* French, 115. 29.
 frank, *a.* free: frank and fre, 40. 6.
 frawcht, *s.* freight, passage-money, 35. 16.
 fray, *s.* fear, terror, fright, 62. 21; 174. 7, 14. See effray.
 fre, *a.* 'free' = noble, honourable, a common M.E. epithet of compliment, 21. 20; 67. 6 (a verse tag).
 — used as *s.* = lady, 64. 22; 66. 26. See note and *N. E. D.*, *s.v.* Free, *sb.* 2. Also xli.
 frech. See fresche.
 freik, *s.* person, man, 263. 31.
 freir, *s.* friar, 41. 22, &c.
 fremmyt, *a.* hostile, foreign, not kin, 82. 8 (M.E. *fremd*).
 frenschlie, *adv.* in the French way, 115. 30.
 fresche, frech, *a.* fresh, *passim*: freschlie, *adv.* freshly, vigorously, 55. 16 (see note), 56. 1; eagerly, 63. 25. (Often with no precise meaning.)
 fret, *v.* consume, destroy slowly, 6. 24.
 freuch, *a.* 'frough,' frail, worthless, 261. 5.
 froit, *s.* fruit, 12. 19.
 from, frome, *adv.* from the time that. See fra.
 fronsyt, *v. pp.* frounced, wrinkled, 36. 8. See note.
 fructis, *s. pl.* fruits, 167. 8.
 fructual, *a.* fruitful, 166. 20. See lxiii.
 fude, *s.* food, 17. 6.
 fuill, fuyll, *s.* fool, 6. 27; 179. 1.
 fulfillit, *v. pp.* filled full, 17. 6.
 fulnes, *s.* fullness, 102. 30 (Vulg. *plenitudinem*).
 funde, *v.* invented, &c., 48. 24. See note.
 fundin, *v. pp.* found, 116. 7; 261. 5, &c.
 fundit. See mort fundit.
 funerale, *a.* funeral-, burial-, 112. 29.
 fure, *s.* furrow, 56. 2.
 — *v. pt.* fared, 58. 18.
 furth, *adv.* forth, *passim*: furthwartis, 199. 3: furthwith, misprinted 'furwith' (*furwt*) in orig. of 75. 27 (see note).
 fustean, *a.* coarse: fustean skonnis, ? coarse (plain) scones, ? 'cakes leavened or puffed up' (*Comp. of Scot.*, ed. Murray, *Gloss.*), 150. 4.
 fute, *s.* foot, *passim*: fute haite, closely, immediately. See note 116. 15.
 fuyll. See fuill.
 fyir, *s.* fire, 5. 7; xix.
 fyld, *v. pp.* corrupted, sullied, defiled, 65. 6: fylit, 258. 26.
 fyn, 51. 19. See note.
 fynablye, *adv.* finally, 84. 23.
 fyne, *s.* end: to þat fyne, to the end, 132. 13.
 fynit, *v. pp.* refined, 75. 3.
 fyr. See fyir.
 fyrt. See firth.
 fysnomy. See phisnomy.

G

[See also 3.]

ga, *v.* go, *passim*: *pr.* gais, 13. 21, &c.: *pp.* gane, gaine, 178. 17: gat furth, went forth, 263. 16. Cf. ȝeid, *q.v.*

gabbing, *s.* lying, deception, mockery, 113. 27.

gaif=geif, 260. 14 (see note).

gaige breid, 214. 31: another MS. reads 'gingebreid,' *i.e.*, gingerbread.

gairding, *s.* garden, 29. 9.

gaist, *s.* ghost: *pl.* 116. 2.

gait, *s.* way, 65. 25: hie gait, 27. 3: *pl.* gaitis, thir gaitis, these ways, 263. 25: seir gaitis, severally, 262. 15.

— *s.* goat, 153. 7: gait horne, see buckhorne.

-gait, -gate. See algait, thusgait, &c.

galfryde (*name*), Geoffrey (Chaucer), 101. 1.

galmonding *v. n.* (cf. Dunbar, gamount; Lyndsay, gamont), leaping movement in dancing, 153. 32; 'l' not sounded (O.F. *gambon*, mod. F. *jambon*, deriv. Fr. *galmbade*, &c.: cf. Eng. form 'gammon').

galzardis, *s.* *pl.* galliards, lively dances in triple time, 154. 2.

gan, *v.* = *p.* of gin, and as an auxiliary, *passim*: unclosing gane, began to unclose, 251. 19.

gane, *v.* suit (with 'for'): ganis, 4. 17; 5. 25; 117. 12, 18: *pp.* as *a.* ganand=suitable, becoming, 51. 11; 118. 19, 28: it ganyth not, 253. 13.

— *adv.* quickly, 263. 25.

— = gan, 57. 8.

ganer, *s.* gander, 179. 15.

gane say, *v.* gainsay, 110. 15.

ganestude, *v.* *pt.* opposed, with stood, 63. 6. Cf. gaynstandard.

gang, *v.* to go, 22. 23, &c.

gar, *v.* to cause, 2. 14: garris,

gerris, 65. 7; 69. 7; 78. 15, &c.: gart, gert, 8. 13; 26. 16; 164. 16, &c.

garitour, *s.* watchman on the tower ('garret'), 60. 1.

garnissit, *v.* *pp.* attended, accompanied, 202. 4.

garth, *s.* garden, 29. 12; 47. 3.

gawin, *s.* profit, advantage, 256. 19 (see note and liv).

gay, *a.* 'fine,' 188. 13.

— *s.* (*a.* as *s.*) = noble person, 9. 3: = gallant, hero, 12. 9. See xli.

gaynstandand = notwithstanding, *adv.* nocht gaynstandand, notwithstanding, 82. 12.

gedling, *s.* 'fellow,' 263. 25; 264. 2: O.E. *gædeling* (in good sense), a companion-in-arms.

geif, geiff, giff, *v.* give, *passim*: gewis, *imper.* 123. 7.

geir, *s.* 'gear' goods, possessions, 178. 26: gen. in Sc. in phrase gudis and geir, *i.e.*, possessions: the relics of the Pardoner, 181. 24: garments, array, 259. 31.

gend, gent, *a.* fair, beautiful, 26. 1; 29. 9.

generit, *v.* *pp.* engendered, 148. 29. See engenerand.

genetrice, *s.* mother (L.), 15. 28; 16. 18.

genologie, *s.* genealogy, 113. 28.

gentill, *a.* 'noble,' 4. 16, &c.

gentrice, gentrise, *s.* generosity, courtesy, honour, clemency, 50. 5; 59. 14; 63. 9; 256. 6.

geomatrial, *a.* geometrical, 153. 28.

gerris, gert. See gar.

ges, *v.* think, to be sure, &c.: I ges, 114. 3.

gestis, *s.* *pl.* gests (*gesta*), 24. 14.

geue, geve, *conj.* if. See gif.

gif, giff, geue, geve, gyf, *conj.* if, *passim*: bot gif (*q.v.*), unless. See xxxix.

giff=give. See geif.

gift: 'to give a gift.' See note, 263. 26.

girs, *s.* grass : *pl.* girsis, 125. 12 : *pl.* girs, 13. 17 : gressis, 48. 6. See xxx.

glaid, *a.* glad, 47. 7 ; 48. 6 : *adv.* gladly, without a bidding, 55. 20 ; 263. 16 : glaiddie, 193. 27 : cheerfully, 263. 32. See xix.

— *v. pt.* went, 64. 19, &c.

glar, *s.* mud, sticky substance, slime, 155. 3.

glassin, *a.* made of glass, 214. 19.

gle, *s.* music, fun, 264. 10.

gled, glede, *s.* kite (bird), 39. 1, 11 ; 41. 12 ; 62. 19. See xix.

glemis, *s.* ? gleams, 259. 5.

glifnit, *v. p.* looked quickly up, 62. 22.

gloir, glore, *s.* glory, honour, 16. 6 ; 99. 11 ; 141. 30 ; 162. 3. See lviii.

glorius, *a.* boastful, 145. 19.

godwart, *to*, = to God, 84. 14.

golkit, *v. pt.* stared foolishly (like a 'gowlk'), 38. 1. See note.

Gothra (*name*), Godfry, 11. 17.

goudneis, *s. pl.* 215. 3 : prob. the 'goldinges' of the Sc. Acts of Parl. See note.

gouerning, *v. n.* livelihood, 258. 27.

gowlis, *s.* gules, 259. 4.

gowth : prob. an error. See note 35. 5.

graip, *v.* feel, touch, 180. 19 : examine, 'gropé,' 123. 1.

graipis, *s. pl.* ? pieces, 259. 18.

grraith, grayth, *v.* prepare, make ready, 74. 14 : =make, 50. 24 : grathit, decked, dressed, 48. 4 : *a.* ready, willing, 257. 3.

gramariaris, *s. pl.* grammarians (M.Sc. form), 146. 23.

grame, *s.* sorrow, 50. 24.

grane, *s.* branch, 114. 29. See grayne.

grant, *s.* promise, 257. 3.

grayne, *s.* 16. 27, generally translated 'grain,' fruit : perhaps branch, off-shoot ('grane').

grayth. See graith.

gre, *s.* favour : in gre, with good will, 45. 20.

— *s.* step, stage, 51. 25 : *pl.* greis, degrees, 124. 12 : gre be gre, step by step, 'bit by bit.'

— *v. pp.* greit, having an academic degree, 99. 13.

— *s.* gree, mastery, victory, 259. 32.

greif, *s.* grief, *passim*.

— *s.* grove, 55. 21 ('grave' elsewhere in Douglas).

greiking, *s.* dawn, break of day, 126. 31. (See *N. E. D.*, s.v. Greke.)

greis, *s. pl.* greaves, 259. 18.

— See also gre.

greit, gret, grit, *a.* great : in greit, wholesale, 158. 17 (see note) : *s.* the gret, calf (of leg), 212. 1.

— *v. pp.* See gre.

gressily, *a.* grisly, 124. 26.

gressis. See girs.

gret. See greit.

gretumlie, *adv.* greatly, extremely, 130. 32 ; 248. 9.

grew, *a.* and *s.* Greek, 111. 3 ; 161. 12, 22 : Greik, 222. 18.

grice, gryce, gryse, *s.* pig, 179. 15 ; 183. 1 : pork, 214. 32.

grit. See greit.

grofeinnis, *adv.* face downwards, prostrate, 212. 12.

grome, *s.* knight : *pl.* 55. 20.

gros, *a.* gross, unlearned, 'vulgar' (lang.), rude, 108. 27 ; 117. 8, 27 ; 155. 7.

grot, groat, *s.* groat, 178. 26 ; 186. 13, 14.

ground. See grund.

grow, *v.* wave, shake, 125. 6. See note.

grund, *s.* plain, ground, 55. 21 ; 169. 2 : *adv.* to groundis, to the ground, 9. 3 : on ground (often without spec. meaning), 264. 2.

grundin, *pp.* and *a.* grounden, 52. 28. See note.

gruntill, *s.* snout, 182. 14.

gryce, gryse. See grice.

guberne, *v.* govern, 14. 11.
 gud, gude, guid, *a.* good, *passim.*
 — *s.* charity, 174. 24.
 guddame, *s.* good-dame (specif. grandmother), 26. 1; 27. 12.
 gum, *s.* mist, vapour, 127. 15. See note.
 gurl, *a.* rough, boisterous, gurly, 125. 6.
 guse, *s.* goose, 179. 15; 183. 1.
 gut, *s.* gout, 186. 9.
 gy, *v.* guide (obs. *v.* guy : cf. S. guy (rope)), 49. 20.
 gyde, *s.* guide, 53. 28.
 gyf. See gif.
 gylmyrs, *s.* *pl.* gimmers, ewes between the first and second shearing, 154. 11 : female of dilmond, *q.v.*
 gyltly, *a.* golden, gold-like, 123. 19.
 gyn, *s.* device, contrivance, trick, 35. 26; 51. 17.
 gyse, *s.* way, 112. 13. (O.F. *guise* : cf. wise.)

H

haat. See hate.
 habandonis, *v.* abandons, 75. 10. See xxiii.
 habitakle, *s.* abode, 14. 14.
 habound, *v.* abound, 19. 24.
 haboundance, *s.* abundance, 166. 19; xxiii.
 habyll, abill, *a.* able, 169. 15.
 hace, *a.* hoarse (hoase), 36. 10.
 had=he'd, 163. 21. See xliii.
 haftatis, *s.* *pl.* temples, cheeks, 212. 4 ('half-head' : O.E. *healfhēafod*).
 hagbut, haquebut, *s.* a portable firearm (harquebus), 190. 16; 231. 7, &c.
 haif, hef, *v.* have, *passim.* See also hef.
 haik, *v.* wend, make one's way (trudgingly), 264. 25.
 hail, haill, *exclam.* hail ! 14. 1; 26. 11.

hail, *a.* whole, sound, &c., 68. 1; 252. 32 : all the haill, the whole (Sc. legal), 204. 12 : *adv.* all haill=wholly, 22. 15; safely, 22. 10.
 hailsum, hoilsum, holesum, *a.* wholesome, fresh, 2. 4; 147. 17; 150. 18; 167. 2.
 hair, hare, hoir, *a.* hoary, 20. 6; 86. 28 : holtis hair, 25. 18 (see note); 25. 24; 65. 8; 177. 12 (as *s.*); 258. 1 : hoar- (of frost), 124. 22; grey, 127. 16. Cf. har. hairbis, *s.* *pl.* See xxiii.
 haire, *s.* hair, 125. 6.
 hairt, *s.* heart, 69. 10; xix.
 hait, *a.* hot, 126. 5; 127. 24.
 — *s.* heat, 189. 4.
 — *v.* hight, called, 115. 4. See hecht.
 haintrent, haterent, *s.* hatred, 79. 11; 80. 9; 231. 10, &c.
 hald, hauld, *v.* hold, *passim* : haldyne, holden, 5. 2 : hald-and (*þ.*), *a.* in sense of tenacious, 'grippy,' 73. 8.
 halflingis, *adv.* half, 34. 12.
 halsit, *v.* saluted (O.E. *halsian*), not embraced (hals, the neck), 28. 4. Cf. haisle, to say hail.
 haly, *a.* holy, 18. 22, &c.
 — *adv.* wholly, 56. 16, &c.
 halykyrk, Holy Church, 98. 16.
 Halyrudhouſ, *s.* House (Palace) of Holyrood, Edinburgh, 195. 6.
 hanting, *v. n.* 'haunting,' frequenting the company of, 206. 9.
 hap, happen, *s.* luck, chance, 26. 14; 60. 11.
 hapnyt, *v.* *þþ.* happened, come, 87. 10.
 haquebut. See hagbut.
 har, *a.* grey (hoar), 127. 14. See hair.
 harbry, *s.* lodging, 26. 14.
 hard, *adv.* close, 'hard up,' 47. 13.
 — *v.* heard, 34. 13.
 hardy, *a.* as *s.* bold fellow, 264. 25. See xli.
 hare. See hair.

harmes, harmys, *s. pl.* hurt, injury, 61. 9; 250. 16: with harmes, with sorrow, 112. 2.

harne-pan, *s.* skull, brain - pan, 233. 6.

harnis, *s.* brains, 78. 24.

harro, a cry of alarm, 62. 15. See note.

harsk, *a.* rough, rugged, harsh, 108. 5; 124. 19; 127. 18.

harsky, *a.* rugged, harsh, 36. 11.

hasardouris, *s. pl.* dicers, gamesters, 81. 25.

hasart, *a.* grey, ashen, 127. 16. Generally in more specific sense of 'grey-haired.' Cf. O.E. *hasu*.

hate, haat, *v.* hate, 105. 16, &c.: hating = *inf.* haten, 253. 26.

haterent. See haintrent.

haulch, *s.* haugh, 84. 25; 88. 13.

hauld. See hald.

hautand, *a.* haughty, 47. 12.

hauyng, *v. n.* demeanour, 72. 10.

he, hie, *pron.* he : (hie) 192. 23; 195. 30, 32; &c.

he, heich, heych hie, *a.* high, 3. 25; 40. 18; 42. 13 (see note); 43. 11; 44. 16; 59. 19, &c.: *comp.* hiear, higher, 206. 6.

he bawde, *s.* owl, 126. 21. See note.

hecht, hait, *v. pp.* hight, called, 111. 15; 114. 30; 115. 4.

— *v.* to vow, promise, 68. 17; 69. 8; 90. 29; 256. 18; 258. 29.

— *s. pl.* vows, promises, 257. 23.

hede-verkis, *s.* headaches, 147. 13. (O.E. *hēafodwærċ*: cf. M.E. *tēthe-werke* (toothache), and mod. dialectal 'belly-wark').

hef=haif, *v.* have, 6. 17: heffand, 143. 3.

hegeit, *v. pp.* hedged, 47. 4; 52. 22.

heich. See he.

heid, *s.* heed : to tak heid to, 201. 29.

heild=eild, *s.* eild, 124. 26. See eild. Also xxiii.

— *v.* cover : *pp.* heildit, covered,

47. 14: our heildis, are hidden, 124. 18 (see note).

heill, hele, *s.* 'heal,' health, cure, 25. 9; 60. 17; 73. 30, &c.: haldin in heill = in good health, well, 262. 13. Cf. haill.

heiranantis, 241. 22. See anent.

heird. See hird.

heildit, *v.* 'hielded,' stooped, bowed, 88. 13.

hele. See heill.

helplie, *a.* helpful, 73. 29.

hend. See heynd.

hepit, *v. pp.* 'heaped' (as in a 'heaped measure'), overflowing, &c., 114. 20.

herbare, *s.* garden, orchard, green plot (=arbour, but not in mod. restricted sense), 85. 16, &c.

herkenare, *s.* listener, 81. 32.

herueist, *s.* harvest, 154. 12.

hestely, *adv.* hastily, 29. 10.

hevenes, *s.* heaviness (personified) 58. 10.

hevit, *v.* raised, lifted ('heaved'), 90. 16.

hew, *s.* hue, colour, complexion, 68. 1: *v. pp.* hewit, hued, 47. 11.

hewy, *a.* heavy, 250. 17.

hewyne, hewing, *s.* heaven, 6. 7; 123. 18; 124. 27.

heych, *a.* high (see he): heycht = high, 127. 8.

heynd, hend, *a.* gentle, gracious, courteous, 21. 19 (see note); 121. 18: as *s.* = 'gentle,' gracious one, lady, 48. 18; 66. 10; xli.

heyndnes, *s.* courtesy (personified), 53. 10.

hicht, *s.* height (*astrol.*), 126. 20: = noon, 260. 10: *adv. phr.* on (upon) hicht, on high, 15. 9: loudly, 264. 14. See he.

hiddertillis, *adv.* hitherto, 85. 1 (hider, hither + tillis, *adv. genitive* of till, to. Cf. towardsis).

hidlis, *s.* hiding-place, concealment, 125. 19, where it is

possibly plural ('hidlis and hirnys'), though hidlis, hidels, &c., is a sing. *s.*

hie. See he.

heiar. See he.

hindir, *a.* last past, 64. 10 : this hinder day, yesterday.

hint. See hynt.

hird, herd, hyrd, *s.* herd, 25. 23 ; 125. 25 ; 169. 12, 14.

hirnys, *s. pl.* corners, 125. 19 (O.E. *hyrne*).

ho, *s.* ceasing, pause, 42. 15 (see note), 69. 16.

hodiern, *a.* of to-day, 14. 5 (L.)

hog, *s.* a lamb in the autumn before its first shearing ; herueist hog, 154. 12 ; *pl.* 169. 25.

hoilsum. See hailsum.

hoir. See hair.

hole, *a.* whole, 169. 1. See haill.

holesum. See hailsum.

holl, hou, *a.* hollow, 87. 4 ; 149. 6, 10.

— *a.* See haill.

holocast, *s.* holocaust, 45. 18.

holt, hout, wood, 125. 14 : *pl.* holtis, 25. 18 (see note) ; 25. 24 ; 65. 8 ; 258. 1 ; 260. 9. See xxiv.

holyn, *s.* holly (O.E. *holen*, *holegn* : cf. 'hollen'), 47. 11.

hone, *s.* delay : withoutin hone, without delay, 262. 23.

hore, 16. 14. See note.

horleige, *s.* hour-glass, clock, dial (horologe), 118. 4.

horne, *s.* horn : at the horne, out-with the law, outlawed, 186. 1. See note.

horst, *v. pp.* horsed, carried, 26. 14.

hou. See holl.

houerit, *v. pt.* waited, 257. 29. Cf. huffit.

hounder, *num.* hundred, 56. 24.

houris, *s. pl.* 'hours,' morning prayers, 27. 18 ; 70. 9 ; 163. 10.

hout. See holt.

how, *exclam.* See note 38. 2.

howp, *s.* hope, 25. 9.

huche, *s.* heugh, cliff, &c., 25. 23.

hudit, *v. pp.* hooded, 149. 16.

huif, *v.* tarry, remain, halt : *pr.* huifis, 260. 9 : *p.* huit, 257. 29 : *pp.* huvit, 56. 6 ; huffit (huffit on hicht—*i.e.*, 'on horse-back'—lit. remained on high), 55. 7 ; *imper.* lxix.

huny, *s.* 'honey,' dear, 23. 13.

hurt-nature, 138. 12 (see note) ; 139. 2.

huvit. See huif.

hy, in = in haste, 66. 10 ; 127. 22 ; 247. 27 ; 264. 25.

hycht. See hicht.

hyd, *s.* skin (of a person), 68. 1.

hynd, *s.* hind (deer), 167. 1.

hyne, *adv.* hence, 13. 21 ; 106. 18.

hyngand, *v. p.* hanging, 36. 10.

hynt, hint, *v.* hent, seized, took, &c., 62. 4 ; 66. 11 ; 127. 28 ; 262. 23.

hyrd. See hird.

hyreild, *s.* heriot, due, 178. 6. See note.

hyrstis, *s. pl.* clumps, 127. 17.

I

iackis, *s. pl.* coats of fence, generally leather jackets quilted, and sometimes plated with iron, 235. 13.

ianglour, *s.* prater, tell-tale, 24. 25.

iasp, *s.* 4. 6 ; 5. 9, 23, &c., in general sense of jewel, precious stone. More specifically jasper (*Ιασπίς*).

iclede, *v. pp.* clad, 251. 10 (Southern form).

iclosit, *v. pp.* closed, 251. 14 (Southern enclitic added to N. *pp.*)

idiot, ydiot, *s.* (1) fool, 142. 13 ; (2) layman, unlearned person. See 223. 8 (note).

ieistit, *v. pp.* joisted, 214. 8.

iemis, *s. pl.* gems, 33. 6.

ignorant, *s.* ignorant person : *pl.* 7. 6 ; 136. 31.
 ilk, ilka, *a.* the same, 22. 21 ; 61. 27 ; 115. 11 (O.E. *ilca*).
 ilk, *a.* every, each, 105. 25 (N. form of S. *ælch*, O.E. *ælc*, mod. E. *each*). Cf. euerilk, *q.v.*
 illumynare, *s.* luminary, 249. 19.
 illumynit, *v.* *intrans.* *pt.* became bright, 28. 14 ; 33. 10 : *pp.* 29. 6 ; 53. 27.
 illustare, illustir, illustre, *a.* illustrious, 33. 3 ; 110. 4 ; 132. 29.
 imbraſſ=to wear (wrap round), 40. 24. Cf. braiſſ-, enbraiſſ-.
 imperatrice, *s.* empress, 16. 16. Cf. emprys.
 implicat, *pp.* involved, &c., 40. 17. See xlix.
 importabill, *a.* unbearable, 131. 1 (L.)
 impugn, *v.* impugne, 140. 17 ; xxxi. in=on, in phrase 'put handis in' = 'lay hands on,' 197. 3.
 incertane, *a.* uncertain, 44. 7 : = 'in certane,' *i.e.*, certainly, 22. 7.
 inclois, *v.* enclose, 33. 9 : *pp.* inclusit, 133. 30 ; included, 195. 15.
 include, *v.* inclose, 17. 4.
 inclusit. See inclois and xlvi.
 incontinent, *adv.* forthwith, 93. 30.
 incontrair, contrary to, 158. 19.
 indeflore, *a.* undeflowered, virgin, 16. 10. See xli.
 indegete, *s.* 135. 2. See note.
 indeued, *v.* endued, possessed, endowed, 220. 31.
 indigence, *s.* deficiency, 109. 24.
 indoctryne, *v.* indoctrinate, teach, 142. 22 ; 150. 30.
 indre (=indure). See note 12. 22 (p. 271).
 inducis, *v.* adduces, introduces, 94. 22 (L.) See lxiv.
 induelland, *v.* *p.* dwelling (in), 86. 16.
 indur, *v.* endure, last, 13. 13. Cf. endur, *q.v.*
 indyt. See endite.
 infantes perdues, 192. 3. See note. infatuate, *a.* (*v. pp.*), infatuated, 169. 27.
 infektit, infekkit, *v.* *pp.* infected, 98. 27 : as *a.* 148. 28.
 inferne, *a.* infernal, 14. 7.
 infild, *v.* *pp.* ?in-fild, *i.e.*, undefiled, 8. 15.
 informe. See note to 89. 24.
 infound, *v.* infuse, 44. 21.
 ingine. See engine.
 inglis, ynglis, *a.* English, III. 5. 26, 27 ; 115. 32 ; 178. 26. See xv.
 innative, *a.* inborn, natural, 110. 17.
 inpechryst (inchethrist in S.T.S. text), *s.* a scribal disguise of ypocras, ippocras, *i.e.*, Hippocras, a cordial of spiced wine, 214. 29.
 inquirit, *v.* asked (*with direct accus.*), 141. 32.
 instance, *s.* urgency, entreaty, 110. 7.
 intandiment, *s.* intention, 166. 1.
 interditis, *v.* prohibits, interdicts, 73. 10.
 interes. See entres.
 intertrike, *v.* meddle with, entangle, 122. 20 : (*inter* + ?*tricari*, to play tricks (*tricace*) ; or O.F. *entriquer*, M.E. entrike, in Chaucer, &c.)
 intrhang, *v.* *pt.* (intring), pressed in, 47. 13.
 intitilit, *v.* entitled, 18. 15.
 in to=in, *passim*.
 intrall, *s.* belly, stomach, crop, (entrails), 5. 4.
 invy, *s.* malice (envy), 36. 14 : of invy, of malice, 192. 27.
 inuyful, *a.* 146. 23.
 io, *s.* pleasure, 42. 13.
 iornay, *s.* expedition, enterprise, 263. 3.
 iornaying, *s.* fight, enterprise, 259. 32.
 iowellis, *s.* jewels, 4. 12.
 ioyis, *v.* rejoices, 80. 18.
 irke, *a.* weary, 15. 20.
 ischar, *s.* usher, porter, 264. 27.

ische, *v.* issue, come (with 'out'), 194. 7, 11; isched, isshed, issched, 190. 12; 192. 9; 194. 19.
 isch schoklis, *s. pl.* icicles, 125. 10.
 iunyng, *v. n.* joining, 143. 9, 15.
 iymp, *s.* small point, tittle, 111. 13
 (apparently exclusively M.Sc.)

K

kair. See cair.
 kais, *s. pl.* jackdaws, 127. 2.
 kan. See can.
 kast. See cast.
 kebbis, *s. pl.* ewes who have lost their lambs, or whose lambs are still-born, 154. 11.
 keip, *s.* care, 62. 3: in phrase 'tak keip,' 72. 4 (syn. with 'tent'); did tak keip, observed, 126. 14; tak gud keip, 24. 4; tak keip to, 264. 21.
 — *v.* to keep, protect, guard, 32. 11: kepand, *p.* 65. 23.
 keklis, *v.* chatter (cackle), 127. 2.
 kell, *s.* head-dress, 26. 4. See note.
 kemmi, *v. pp.* combed, 48. 7.
 ken, *v.* know, be acquainted with, *passim*: kend, known, distinguished (as), 114. 29: recognise, commend, 61. 16.
 kene, *a.* keen, cruel, 10. 21.
 kepand. See keip.
 kepping, *v. n.* (from kep, a by-form of keip), intercepting, stopping, 194. 7.
 kervin, *v. pp.* carved, cut, 52. 26; 53. 3.
 kest. See cast.
 kind, *s.* nature, 245. 5.
 kirkmen, kyrmen, *s. pl.* clergy, 97. 18. Cf. men of kirk, 179. 3.
 kirnellis, *s. pl.* battlements (cf. S. crenel), 52. 26.
 kirsp, *s. obs.* 'crisp, a fine crepe-like material for women's veils or head-dresses, 48. 9.

kirtill, *s.* skirt, outer petticoat, 192. 26.
 kith, kyth, *v.* show, make manfest, prove, do, 69. 18: kithing, 123. 14: kithit, 65. 2; 125. 4.
 Kittok. See note 26. 3.
 knet, *v. pp.* tied, 40. 27.
 ky, *s. pl.* cows, kine, 125. 29; 177. 18.
 kyndnes, *s.* kindness, devotion (personified), 53. 10.
 kynrike, *s.* kingdom, &c., 11. 7.
 kyrk-. See kirk-.
 kyrn, *s.* churn : kyrn mylk, churning milk, butter-milk, 150. 2.
 kyrnal, *s.* kernel, 2. 9.
 kyth. See kith.

L

labour, laibir, *v.* to labour, engage in, &c., 150. 18: laborit, 2. 2.
 lachin. See lauch.
 lactit. See lak.
 ladice=ladies, *s. poss.* lady's, 254. 24. See leddeis.
 laggerit, *v. pp.*=a. ? flooded, muddy, 125. 3.
 laid, *s.* load, 258. 27; 260. 24; 264. 23.
 laif, lave, *s.* the rest, remainder, the others, 32. 14; 33. 7; 41. 22; 46. 3; 72. 26; 100. 23; 150. 26; 154. 9.
 laik, *s.* lake, 119. 8.
 laill. See leill.
 lair, lare, lore, *s.* learning, teaching, lore, 21. 17; 42. 1; 110. 5: lore, 64. 14.
 lairde, lard, *s.* lord, 50. 16: = 'laird' (in territ. sense), 193. 26.
 laith, *a.* loath, 128. 8.
 laitis, *s. pl.* manners, 31. 27; 48. 23.
 lak, *s.* blame, shame, 85. 2; 90. 6; 96. 13.
 lak, lakkin, *v.* to blame, 116. 3: *pp.* lakkit, 37. 2; lactit, 160. 14 (see note); laked, 240. 27.

laker, *a. comp.* poor, deficient in quality, 118. 10 (in this sense Sc.); *pos.* laik, *sup.* lak[k]est. land, to=outside the burgh, landward (see landwart), 199. 2 : *pl.* 159. 11. See also 214. 26. Cf. to burgh.
 landbrist, *s.* surf, 124. 1.
 landwart, *a.* landward, in the country, 150. 17. Still a technical term describing that portion of a parish, &c., lying outside a burgh's bounds. See land.
 lane, 49. 23. See note.
 — See layne.
 langour, *s.* disease, 104. 8 (Vulg.)
 langsum, lang sum, *a.* weary, 64. 16; 171. 28.
 langsumly, *adv.* long, 84. 12.
 lap, *v.* leapt, 38. 8, &c.
 lard. See lairde.
 lardit, *v.* 'interlarded,' garnished, &c., 145. 5 (Fr.)
 lare. See lair.
 large, *a.* free, 'at large,' 58. 22.
 larges, *s.* largess, 72. 12, 13, &c.
 las, *s.* lass. See note to 61. 27.
 lasair, *s.* leisure, 264. 15.
 lastbipast=last (bipast), 197. 5, &c.
 laten (lattoun), *s.* as *a.* a mixed metal of a dull brass colour, 123. 13 (O.F. *laton*).
 lattin in=let in, 26. 21.
 laubir. See labour.
 lauch, *v.* to laugh : *pt.* lewch(e), luch, 25. 19; 26. 21; 68. 4 : *p.* lauchan, 59. 19 : *pp.* lachin, 224. 30. See lawchtter.
 laureate, *v. pp.* crowned, laureated, 173. 3.
 laurer, lawrare, *s.* laurel (O.F.), 107. 6; 252. 8. See xlvi.
 laute, lawte, lawtie, leaute, *s.* truth, fidelity, 71. 24; 76. 3; 171. 20; 173. 2; 263. 17.
 lave. See laif.
 law, *a.* low, 3. 25, &c : *comp.* lawar, 196. 13 : Law land, Lowlands, 172. 8.
 lawchtter, *s.* laughter, 192. 27. See lauch.

lawd, *a.* loud, 31. 24.
 lawde, *s.* praise, &c., *passim*.
 lawid, lawit. See lewit.
 lawrare. See laurer.
 lawte, lawtie. See laute.
 layd=lay it, 256. 12. Cf. dude, ford, &c. See xxii.
 layik, *a.* lay, 180. 23. See lxiv.
 layk, *s.* lack, want, 208. 17.
 layne, lane, lene, *v.* conceal, 55. 15 ; 68. 5 ; 114. 25 : nocth to layne=not to conceal it, *i.e.*, to tell the truth, 49. 13.
 le, lee, *s.* (1) security, safety, protection, 13. 28 ; 40. 11 ; 43. 1 : (2) lea, (*pl.*) leys, 125. 3 : vndir le, 125. 26.
 learne. See leirne, leir.
 leaute. See laute.
 lecam, *s.* body (O.E. *lichama*), 49. 11.
 leche, leich, *s.* physician, 102. 17 ; 252. 32.
 leddeis, *s.* poss. lady's, 26. 24.
 leding, *v. n.* guiding, direction, 53. 15.
 lee. See le.
 leich. See leche.
 leid, *s.* language, speech, &c., 118. 28 ; 119. 4 ; 161. 2 ; 161. 28 ; 162. 28 ; 163. 23 ; 230. 6.
 — *s.* man, person, 257. 9 ; 263. 6.
 leidsterne, *s.* lodestar, 107. 8 ; 121. 22.
 leif, *a.* dear, loved, 243. 10.
 — *s.* leave, 27. 16 ; 66. 7, 13 ; 108. 26 ; 113. 4.
 — *v.* leave, 68. 15 ; 96. 15 ; 202. 30 ; lyvand by, 244. 2 (see note) ; 263. 28 ; 264. 23.
 — *v.* live, 3. 16 (see note) ; 5. 17 ; 25. 12 : liffis, 13. 28 : lufit, 98. 10.
 — *aph.* bileif, *v.* 67. 29 (see note) ; 156. 10 (see note).
 leill, laill, lele, liell, *a.* loyal, true, 10. 13 ; 25. 11 ; 46. 3 ; 53. 15 : *sup.* lelest, 94. 3 ; 96. 4, &c.
 leir, *v.* learn, 7. 1 ; 21. 16 ; 89. 30 ; 102. 20 ; 110. 32 ; 175.

16 : teach, 37. 19 : *p.* leirit,
59. 23. See leirne.
leirne, learne, leygne, *v.* teach, 142.
14; 144. 14; 163. 6; 218. 15.
Cf. leir.
leis, *v.* lose, 264. 24.
leif, *s.* lying : but leif, truly, 51.
9 (see note).
leist, *v.* list, 53. 16.
leit, *v.* aux. let, 264. 13.
lele. See leill.
lemand, *v.* *p.* and *a.* gleaming,
shining, 123. 19; 126. 14.
lemman, *s.* lover, 23. 8.
lemys, *s.* *pl.* beams, rays, gleams,
28. 14.
lend, *v.* give, bestow, &c., 42. 14;
61. 19 : lend, 89. 31.
— leynd, *v.* dwell, tarry, loiter,
65. 21 : *pp.* 257. 9 (=*p.*, signif.
'tarrying'); 263. 6.
— *v.* lean : *pp.* lenyt, 34. 12.
lene. See layne.
lent, *s.* Lent, 170. 16.
lenye, *a.* fine, slender, 248. 31.
O.F. *ligne*, *linge*, slender (of
cloth or of the human figure);
L. *lineus*, made of 'linen.' But
see note.
lere. See leir.
less and mare, 'more or less,'
rather 'greater and smaller,'
245. 1.
les þan = unless, 122. 31, &c.
lesum, *a.* lawful, permissible, 201.
25; 225. 7. Cf. unlesum.
let, lett, *s.* stop, hindrance, inter-
ference, 25. 12; 261. 22.
letis, *v.* 8. 4 : =? considers, regards
to be (*N. E. D.*, 'let' *v.* 17);
=?let is, lit. 'allowed to re-
main,' i.e., 'is.'
lettrene, *s.* lectern, 127. 27 (M. L.
lectrum, O.F. *lettun*).
leuynt, *num.* eleventh, 73. 21.
levis, *v.* lives, 252. 10.
levit, *v.* *pp.* left, 58. 9.
lewch. See lauch.
lewit, lawit, *a.* 'lewd,' 'vulgar,'
common, unlearned, 108. 5;
117. 19; 120. 6; 122. 12 :
lawid pepyll, 164. 7, 9, 'un-
learned people' or 'laity' in
strict sense, as elsewhere in
Lyndsay.
lewit, *v.* lived, 26. 23.
lewyne, *s.* bright light, 123. 19;
lightning, 124. 28.
ley. See le.
leye rig, 149. 26, a ridge left in grass
at the side of a ploughed field
(O.E. *laghrycg*). Cf. Burns's
'My ain kind dearie O.'leynd. See lend.
leyne, *a.* lean, 170. 16.
leyrne. See leirne.
lidder, *a.* lazy, slow, 'poor,' 119. 15.
liell. See leill.
liffis. See leif.
lig, *v.* lie : liggit, lain, 22. 24.
likand, *a.* liking, loving, 8. 1.
liklie, *v.* to make like, match, 111.
12.
limmer, *s.* scoundrel, worthless
person, jade (woman), knave
(man), 185. 4; 186. 10.
ling, *s.* moor, open ground, 257.
9; ?258. 8 (perhaps a rhyme-
word).
list, *v.* please, delight, desire,
passim : me list, 115. 32.
listly, *adv.* pleasantly, 31. 9 (M.E.
lustliche).
lisf, *s.* *pl.* lists, 80. 11.
livis, *s.* gen. life's, 252. 4.
loftit, *v.* *pp.* of more than one
storey, 214. 8.
logrand, *v.* *p.* hanging loosely, 36.
11.
loif, *v.* praise, 120. 21 : *p.* loifing,
121. 15 : *pp.* lovit, praised, 90.
17; 249. 16. See loving.
lok, *s.* lock, 58. 25.
— *s.* guidance, 169. 16.
loochis, *s.* *pl.* lochs, lakes, 166. 23.
lopene, *v.* *n.* leaping (cf. mod. Sc.
lowpin), 153. 32. See loup.
lore. See lair.
lorne, *v.* *pp.* lost, 258. 15.
lorum, 36. 20. See note.
loun, *s.* rogue, 175. 13; 181. 16,
&c.

loup, *v.* leap, 164. 25; 176. 3.
 lous, *a.* loose, 59. 1; 59. 15.
 —, lows, *v.* loose, loosen, undo, 186. 6: lowosit, 39. 7: lousande, 75. 30.
 loving, lovynge, *s.* praise, 246. 3: gen. in *pl.* lovingis, 85. 28; 100. 4; 109. 25. See loif.
 lovit, lovyt. See loif.
 low, *v.* love, 13. 28.
 Lowrance, *s.* Laurence, familiar name for the fox (also Lowry), 169. 17.
 lows. See lous.
 lucerne, *s.* lamp, 14. 3 (L.)
 luch. See lauch.
 lufe, luif, *s.* and *v.* love, *passim*: luffis, 203. 11.
 lufit, 98. 10. See leif.
 lufesumly, *adv.* pleasantly, 262. 5. Cf. lusum-
 lug, *s.* ear, *pl.* luggis, 150. 3; 152. 21; 175. 10.
 lugin, *s.* lodging, dwelling, 13. 27. See note.
 luik, luk, *v.* to look, *passim*: *pl.* lukand: *pp.* lukit.
 lukkin, *a.* webbed, 36. 1.
 lupis, *s.* wolf (familiar name), 169. 17.
 lustheid, *s.* cheerfulness, hilarity, joy (Chaucer, 'lustihede'), 53. 11 (personified).
 lustie, *a.* pleasant, comely, 66. 8.
 lustrant, *a.* bright, 148. 25.
 lusumest, *a. sup.* loveliest or most loveable, 10. 13.
 luwd, *adv.* 'loud,' *i.e.*, 'by open confession,' as contrasted with 'still,' 21. 5.
 lychtnar, *s.* light-giver, 109. 15.
 lyfe, on, *a.* alive, 263. 6, &c.
 lyik=like, 139. 16, 17. See xix.
 lyking, *s.* pleasure, ease, 49. 13; 53. 11 (personified).
 lynnmit, *v. pp.*? engaged, ? ordered, 49. 19.
 lynage, *s.* lineage, 19. 14.
 lynde, *s.* tree, 125. 21 (O.E. *lind*).
 lyne, *v.* lain, 156. 4.
 lynning, *s.* linen, 211. 32.

lynnis, *s. pl.* linns: wattir lynnis, waterfalls, 125. 21.
 lynthare, *s.* lengthener, 74. 1.
 lyte, *s.* little (O.E. *lyt*), 108. 22: at lyte, in little (a mere expletive), 254. 1.
 lyvand by, 244. 2. See leif.

M

ma, *v.* make, 62. 12; 247. 23: Southernised 'mo,' 65. 13, 29 (see note): maid=done, 100. 27. Cf. ta.
 macull, makle, *s.* spot, stain, 15. 6; 33. 5. See lxiv.
 magnify, 4. 24. See note.
 magre. See mawgre.
 maik, *s.* mate, 66. 4.
 main breid (mayne), *s.* a fine kind of white bread or simnel, 214. 31. Cf. payndemayn (Chaucer, Gower). Origin doubtful. See Sibbald's Glossary, *s.v.*; Oxford Chaucer (ed. Skeat), v. 184.
 maine, *s.* moan, 178. 2. Cf. mene.
 mair, maire, *a.* more, as *s. þe maire*=the greater, 105. 10, 11. See mar.
 mairatour, *adv.* moreover, 219. 23; 223. 8.
 maister (of), *s.* 'Master of,' courtesy title of the eldest son of a baron, 192. 20, &c.
 makle. See macull.
 Makyne (*name*), 21. 3 (see note).
 Mald (*name*), 177. 14. See note.
 maling, *a.* malign, evil, 15. 1. See xxxi.
 man, 'maun, mon, mone, *v. aux.* must, *passim*.
 mane, *s.* cry, moan, 38. 23; mone, 64. 12, 24.
 maneir, *s.* manner, *passim*: followed by *s.*=kind of, 107. 16.
 mang, *v.* to confuse, mix, to be thrown into confusion, 52. 24; 59. 23: mangit, 179. 18; 189. 7.
 manheid, *s.* manhood, 193. 12.

mansioun, *s.* dwelling, 130. 20.
 mansuetude, *s.* mildness, clemency,
 28. 10 (L.)
 mansworne, mainsworne, *a.* for-
 sworn, 120. 22, 28; 121. 8
 (O.E. *mán-swerian*).
 mapamound, *s.* the world (L. *mappa*
 mundi, also O.F.), 167. 11.
 mar, *a.* more, 6. 26; 96. 13. See
 mair.
 marbre, *s.* marble, 48. 20.
 marchandryse, *s.* merchandise,
 goods, 187. 12, 16; 188. 1.
 See xxxi.
 marenar, *s.* mariner: *pl.* 174. 12.
 Marie! (*expl.*) 176. 12.
 marrit, *v.* marred, 21. 13.
 marrow, *s.* companion, mate, fellow,
 39. 23; 40. 4: *pl.* 181. 2.
 mary gulde, *s.* marigold, 108. 2.
 marynel, *s.* mariner, 137. 32 (Fr.)
 maser, *s.* macer, 198. 29.
 mast=maist, *a.* most, 10. 23; 107.
 12.
 mat, *v.* checkmate, annoy, interrupt,
 delay, 260. 27 (O.F. *mater*).
 matchit, *v.* matched, mated, 39. 23.
 matern, *a.* motherly: virgin matern
 =virgin mother, 14. 11.
 maternall, *a.* vernacular, native,
 17. 18; 19. 28; 160 (heading);
 161. 2, 18; 241. 3.
 matirmoney, *s.* matrimony, 18. 10.
 matutine, *a.* morning, 148. 17.
 maun. See man.
 mavasie, *s.* malmsey wine, 214. 29.
 mavys, *s.* song-thrush, 33. 17.
 mawgre, magre, *s.* ill-will, dis-
 pleasure, 22. 25: with magre,
 with hostility, 260. 1.
 — *prep.* in spite of, despite,
 253. 7.
 may, *s.* maid, 9. 24; 64. 3.
 mediatrice, *s.* mediatrix, 16. 22.
 meduart, *s.* meadowsweet, 149. 25:
 pl. 214. 10 (O.E. *meduwyrt*).
 meid, *s.* mead, meadow, 54. 28.
 meine. See mene.
 meinze, menze, *s.* 'crew,' 177. 7;
 people, following, 91. 6.
 meir, *a.* 'mere,' simple, 9. 13.
 meirsweyne, *s.* *pl.* dolphins, 124. 3
 (O.E. *mere-swin*).
 meis, *s.* dish (mess), food, 64. 3.
 mekill, *a.* much, *passim*.
 mell (with), *v.* to meddle with,
 144. 17; 207. 19; (*reflex.*),
 165. 20.
 memor, *s.* memory, 117. 13; 16. 8
 =having in memory.
 mend, *v.* amend, 65. 13; 168. 27.
 men of weir, *s.* soldiers, 210. 1,
 &c.
 mene, meyne, *v.* to lament, com-
 plain, 42. 7; 64. 11; 74. 7;
 172. 16; to have pity on,
 (?) 16. 2.
 — *v.* to mean, intend, 107. 11
 (see note); 110. 1; 200. 9;
 222. 15.
 — *meine*, *s.* mean, manner, 250.
 20: *pl.* menis, menys, 37. 11;
 221. 16.
 menze. See meinze.
 mer, *v.* mar, injure, confuse; mer
 amiss, to be bewildered, 52. 24.
 merchale, *s.* marshall, 60. 3.
 merciall, *a.* martial, 18. 2.
 merle, *s.* blackbird, 33. 22.
 mervale, *v. inf.* marvel, 8. 13.
 mesour, missour, *s.* measure, 26.
 17; 55. 6.
 mess, *s.* mass, 217. 1, &c.
 meteyr, *s.* metre, 3. 23.
 meyne. See mene.
 micht, *s.* might, 15. 8, &c.: *pl.*
 mychtis, 148. 16.
 midding, mydding, *s.* midden, 4.
 19; 184. 5.
 ming, myng, *v.* mix, mingle, 2. 13,
 19.
 ministrat, *v. pp.* ministered, 202.
 21; 203. 7. See xlxi.
 minzeard, *a.* pretty, quaint, 240. 23.
 Fr. *mignard* (see Cotgrave).
 mirk, myrk, *s.* darkness, 181. 23;
 dark, 106. 16; 148. 14.
 mirknes, myrknes, *s.* darkness, 108.
 10.
 miry, *a.* merry, 2. 13.
 misaventure, *s.* disaster, 49. 4;
 52. 8.

miss, mys, *s.* error, fault, 11. 2; 43. 23; 121. 23.
 missour. See mesour.
 mister, myster, *s.* need, 258. 24.
 — *v. pt.* needed, 223. 20.
 mo, *a.* more, other, 53. 14; 68. 14.
 — *v.* See ma.
 moder, muddir, *s.* mother, 2. 24 (as *a.*); 27. 17. See xxii.
 moist, most, *s.* damp, 6. 24: *a.* moist, 251. 21.
 moth, *s.* moth, 6. 24.
 mold, *s.* earth, soil, 4. 20: *moll.* 5. 6. See xxii.
 mon, mone. See man, maun.
 mone. See mane.
 monie, *a.* many, *passim.*
 Mononday, Monday, 193. 20, &c.
 monsture, monstre, *s.* monster, 205. 3, &c.: *pl.* monstreis, 124. 3 (see note).
 mornynge. See murnyng.
 morow, *s.* morn, 251. 24: the morow, to-morrow. See xxxviii.
 mort fundit, 127. 20. See note.
 mortoun (or martoun), *s.* (prob.) snipe, 215. 2. Cf. 'martin-snipe' or green sandpiper.
 most. See moist.
 motione, *s.* motive, 146. 28.
 mound, *a.* clean (*L. mundus*), 44. 22.
 mude, *s.* mood, 21. 13.
 muf, mufe, *v.* move, 8. 7; cause, move, 166. 13.
 muk, *s.* muck, 4. 20.
 multiplie, *s.* multitude, 144. 10.
 murfoull, *s.* moorcock, moorfowl (red grouse), 215. 3.
 murnyng, mornynge, *s.* mourning, 22. 18; 43. 8.
 muscatie, *s.* muscatel (muscadet) wine, 214. 29.
 muſ, *v.* muse, 88. 23.
 myddyng. See midding.
 myld, *a.* as *s.* See xli.
 myn, *a.* less, 51. 16: more and myn, 'greater and lesser.' Cf. *Golagros*, 1159, 'þe mare & myn.'
 myndis, *v.* are minded, 198. 26.

myng. See ming.
 mynise, *v.* diminish, lessen, 72. 2.
 myrk, myrknes. See mirk, &c.
 myslewng, *v. n.* misliving, 1. 6.
 myster. See mister.

N

na, *conj.* nor, than, 39. 23. See nor.
 naillis, *s. pl.* 5. 5, =claws.
 nikit, *a.* naked. See note to 67. 27.
 naman. See xlivi.
 nannis, for þe = for the nonce, for the (this) occasion, 115. 19.
 nauyse, *adv.* nowise, 224. 7.
 neid, nede, *s.* and *v. passim*: on neid, of necessity, 169. 4. See 'force.'
 neildinglis, *adv.* of necessity, 257. 19.
 neir, *v.* to approach, 103. 8.
 — *adv.* nearly, 69. 11.
 neprie, *s.* napery, 215. 14.
 neutrest. See nurist.
 nevyne, *v.* name, 16. 15.
 newgate, newgot, *s.* new-fashion, 50. 3 (see note); 55. 14; 59. 13.
 newlie, *a.* renewed, 'new-like,' 52. 3.
 newlyngis, *adv.* newly, anew, 250. 30.
 ney, *adv.* nigh, 194. 23.
 nobilliſ. See note to 11. 16.
 nolt, *v.* =ne wilt, wilt not, 45. 23.
 Rare in Sc. See xliv.
 nor (na), *conj.* than, 163. 26. See xxxviii.
 not, *s.* note, 149. 7.
 — *v.* =ne wit, 109. 16; 252. 3 (see note). See xliv.
 notourlie, *adv.* of notoriety, well, 207. 18.
 nouþir, nowder, *conj.* neither, 67. 4; 102. 31. Cf. ouþir.
 noy, *s.* vexation, 52. 3; 261. 18.
 noysis, *s.* noise, 31. 22.
 nuk, nuke, *s.* nook, corner, 63. 3; 76. 3.
 nullit, *v.* annulled, 233. 7.

nurist, nearest, *v. pp.* nourished, brought up, 97. 24; 142. 19.
nychtit, *v. impers.* 26. 15. See note.
nyse, *a.* foolish, silly, 253. 19; 258. 10.

O

O, *art. a, an*, 251. 5, &c. See p. 317.
obleis, *v.* oblige : oblis, 72. 24.
observance, *s.* homage, 29. 2 (see note); 42. 11; 59. 20. See xlv.
occupy, *v.* abide, dwell, 252. 1.
occurrent, *v. p.* (=occurred), occur-
curing, 206. 21.
ocht, owcht, *s.* aught, anything, 3.
5; 57. 27; 128. 4; 264. 28.
of=out of, 171. 10 : =oft, 119. 30
(see note).
offrand, *s.* offering, 186. 6.
oft, *adv.* (*comp.*) after, 264. 27.
oft syis, *adv.* oftentimes (*oftsithes*), 65. 7.
oifis, *s.* use, usage, 111. 5.
oist. See ost.
omer, omeir, Homer, 94. 16; 110.
8.
on, one, onn, *prep.* in, into, 112.
13; 125. 7, &c.
— *a.* one, some, single, *passim*.
— *a.* =ane (freq. in Lyndsay's
texts), 163. 1, 5, &c.
on-, *prefix*, =un-.
oncle, *s.* uncle, 208. 3.
oneth, *adv.* scarcely, 115. 30.
one to=unto, 254. 6, 7, 10.
onmauen, *v. pp.* unmown, 154. 13.
onrevoluit. See note to 128. 6.
on till=to, 116. 25.
onwemmit, *v. pp.* unspotted, 109.
3 (O.E. *wam*, spot, stain).
operatiowne, *s.* action, doing, 3. 13.
oppynnit, *v.* 'opened,' disclosed,
208. 12.
or, *adv.* ere, before, 55. 18; 110.
26; 176. 7; 189. 4; 252. 3;
264. 12.
oras, Horace, 94. 15.

orator, oratur, *s.* orator (*eccles.*), 98. 5; 99. 13.
oratrice, *s.* pleader (*fem.*), 16. 3,
22.
ordand, ordanit, *v.* ordained, or-
dered, 11. 4; 30. 8; 139. 10.
ore, *adv.* =or (ere), *q.v.*
— *conj.* =or, 252. 3; 254. 5.
— 253. 4, =? over, past.
orientale, *a.* 'of the East,' Eastern,
15. 10.
originall, *a.* original (*i.e.*, from the
beginning), 17. 9.
orison, orisone, *s.* prayer, 163. 3,
oration, 150. 7, 26; 151. 3.
oriszone, oriȝent, *s.* horizon, 126.
28; 148. 4.
oritore, *s.* oratory (*eccles.*), 174.
16.
orlager, *s.* hour-teller (horologer),
126. 29.
ornait, ornat, *a.* ornate, rich (gen.
in rhetorical sense), 107. 2;
112. 5; 161. 28.
ost, oist, *s.* host, 55. 21; 56. 26;
57. 8; 115. 13; 173. 5.
oster-schellis, *s. pl.* oyster-shells
(the pilgrim's badge), 181. 27.
ouerthort, *adv.* overthwart, across,
59. 15.
our, *adv.* above, over (excessive),
26. 17; =past, 13. 13; =away,
13. 14.
ourewhelmyt, *v.* overwhelmed,
123. 25; 127. 15.
oure woluit, 128. 6. See note.
ourfret, *v.* o'erfret, cover, 128. 14,
&c.
ourhaill, *v.* overwhelm, 52. 16.
See heill.
ourhippit, *v.* overskipped, 112. 10,
31.
ourscoir. See note to 122. 26.
oursene, *v. pp.* looked through or
over, 123. 2.
ourtane, *v. pp.* overtaken, 26. 11.
outbraided, *v.* blamed, upbraided,
240. 28.
oupir, *conj.* or, 102. 4.
outrayd, *v. pt.* insulted, injured,
'cheeked,' 256. 10.

owcht. See ocht.

owid, Ovid, 252. 33.

owtred, *v.* finished, brought to an end, 39. 12. See note.

oyis, *s. pl.* grandchildren, gen. descendants, heirs, 232. 27.

P

paddok, *s.* frog, 35. 3.

paill, *a.* pale, dull, 123. 22.

paip, pape, *s.* Pope, 12. 13.

pair, *v.* pare, 219. 26.

Palamedes byrdis, 127. 3. See note.

palestrall, palustrale, *a.* of the palæstra, 16. 28 (where it has no precise meaning and is used for the rhyme); 112. 30, athletic (a borrowing from Chaucer's *Troilus*, v. 304).

palfray, pallefray, *s.* palfrey, 86. 14, 23; 87. 13; 88. 9.

pallioun, *s.* cloak, 60. 22. See note.

palpis, *s. pl.* paps, 122. 4; xxiii.

palustrale. See palestrall.

pancit, *v. pt.* thought, 212. 24.

pane, *s.* pain, trouble, 110. 29: with pane, with trouble, 22. 3: a pane, scarcely, hardly, 55. 28 (see note).

— *v.* ?suffer, 10. 8.

— *s.* garment, dress, clothes, 264. 7.

— *s.* pan, 192. 27.

pantoun, *s.* slipper, 228. 31.

pape. See paip.

papingay, papyngay, papyngo, *s.* parrot, 32. 4; 115. 22; 163. 5 (see note).

paralasie, parlasie, *s.* palsy, 101. 15, 17; 102. 6.

parall, *v.* deck, prepare, decorate (aph. 'apparell'), 51. 19: parald, 52. 19.

permanent, *a.* = permanent, 160. 7. participant of, *a.* party to, 200. 4.

Pasche, *s.* gen. Easter, 178. 24. See note.

passith, *v.* = *pp.* passed through, 250. 18.

pastour, *s.* shepherd, 150. 28.

pat, *v. pt.* put, 149. 19.

patent, *a.* open, 181. 25 (patent is also a *s.* syn. with pardon); 183. 6 (patent pardoner).

patrone, patrone, *s.* pattern, patron, *passim* (gen. the former). See notes to 107. 5 and 241. 20.

pattryng, *v.* *pp.* chattering, 163. 28: = saying prayers, saying the Paternoster. Cf. 'pattrynge the paternoster.'

pauuan, *s.* pavane, a slow dance, of Spanish origin, 151. 4. The trailing of the robes and ladies' trains is said to have supplied the name, from the resemblance to that of the peacock's tail.

pavyß, *s.* a variety of shield, 16. 20 (O.F. *pavois*).

payane, *a.* pagan, 121. 28.

payit, *v. pp.* requited, rewarded, 262. 28.

paysible, *a.* peaceable, 82. 16.

peax, *s.* peace, 34. 6: *pl.* 10. 8.

pece, *s.* piece, 53. 20.

peip, *s.* cry, 34. 22.

peir, *s.* equal (peer), 6. 27; 12. 26; 52. 20: of that ilk peir, of that same quality [or ?noble], 259. 17.

peirtreik, *s.* partridge, 215. 2.

peiß, *s.* peas, 35. 9.

pene, *s.* pen, 127. 28; 245. 29.

pennis, *s. pl.* feathers, 32. 2.

perauentur, *adv.* by chance, 4. 14.

Cf. be adventur, 4. 5.

per de, perde, *exclam.* 108. 25; 117. 8 (A.F.)

persay, *exclam.* faith! 25. 3. (A.F. *par foi.*)

perform, *v.* 127. 29, to complete [the translation of]. O.F. *parfournir* (see next word).

perfurnysis, *v.* does, completes, 75. 24. See perform.

perqueir, *adv.* by heart, thoroughly, 40. 10; 181. 4 (A.F.)

ipersavis, *v.* = persewisi, 36. 16. See note.
 persavit, *v.* perceived, discovered, 207. 2 : persevand, *p.* seeing, 38. 15.
 perysit, *v.* perished, 171. 12.
 pestiferus, *a.* pestiferous, 205. 6.
 pew, *s.* cry of a bird (kite, &c.), 39. 6 ; 127. 9.
 phisnomy, fysnomy, *s.* physiognomy, 36. 13, 19.
 phitonies, *s.* 114. 4. See note.
 picht, *v.* *pp.* fixed, set, adorned, 259. 16.
 Pichtis, *s. poss.* Picts', 222. 9.
 pietie, *s.* pity, 53. 12 (personified) ; 61. 7 ; 170. 6.
 pillerye, *s.* robbery, 81. 23 ; xlvi.
 piscence, *s.* power, 31. 17. Cf. pittance.
 plais, *s. pl.* sports, games, 112. 30.
 plak, *s.* small coin, 232. 30. See note.
 plane, *s.* plain, valley, 22. 11 ; ground, 263. 29.
 — *a.* open, level, 49. 5 ; 125. 1 (see note) ; 257. 30.
 — *v.* bewail, lament, 28. 24. See pleinzie.
 plant, *s.* plaint, 253. 29.
 plead, *s.* debate, controversy, 187. 8. O.F. *plaid*.
 pleinzie, *v.* complain, 187. 17. See plane.
 plesable, *a.* pleasant, 107. 13.
 plesance, plesans, plesaunce, *s.* pleasure, delight, 29. 4 ; 100. 12, 13 ; 93. 39, = to please him.
 plesand, *a.* pleasing, 264. 7.
 plet, *v.* *pp.* and *a.* plaited, 48. 1. See note.
 plevar, *s.* plover, 215. 2.
 plicht, *s.* stay (cf. plicht-anker, sheet-anchor), 15. 15.
 plicht, plycht, *s.* plight, 57. 25 ; 67. 3 ; 68. 12.
 pluch, *s.* plough, 31. 20.
 plycht. See plicht.
 polit, polyte, *a.* polite, polished, 1. 2 ; 108. 18.

ponderus, *a.* difficult, heavy, 132. 31.
 poores, the, *s. pl.* the poor, 192. 14. See xli.
 port, porte, *s.* door, gate, 51. 17 : weast porte, West Port, 191. 30.
 portuus (portuos, porteus), *s.* breviary. See note, p. 292.
 pote, *s. pot*, 192. 27.
 potingareis = potingaris, *s.* ‘apothecaries,’ *i.e.* confectioners, 215. 11.
 poulder, *s.* powder, 174. 10.
 pownis, *s. pl.* peacocks, 215. 3.
 practician, practicien, *s.* practitioner, adept, 206. 25 : *pl.* 150. 32.
 practik, *a.* ‘a matter of experience,’ difficult, 116. 18. Cf. prettic, &c.
 practisaris, *s. pl.* agents, 193. 23.
 practizit, *v. pt.* arranged, pushed forward, 209. 9.
 preambill, *s.* preface, 128. 19.
 preaux, *s. pl.* meadows, 85. 24 (Fr. *préaux*).
 precep, *s.* precept, order, 2. 27.
 prefer, preferre, *v.* to excel, 150. 12 ; 153. 18, 22.
 preif, preue, prufe, *v.* try, prove, 2. 24 ; 37. 21 ; 65. 27 ; 260. 13 ; 263. 30, &c.
 preik, prik, *v.* prick, spur, ride forth, 55. 27 ; 57. 4 ; 257. 22.
 preis, *s.* press, crowd, throng, &c. : in press, 264. 7.
 — *v.* 49. 24.
 prene, *s.* pin, 53. 19 : *pl.* 163. 28. See xxxi.
 prescriue, *v.* to prescribe, *passim*.
 prest, *a.* ready, 259. 17 : *adv.* quickly, 257. 22.
 pretend, *v.* to aim at, reach to, hold before (L.), 93. 8 ; 96. 19. See lxiv.
 pretermit, *v.* pass by, 208. 30 ; lixiii.
 pretoral, *a.* chief, ‘pretorian,’ 150. 24.
 prettic, prettik, *s.* practice (Fr. *pratique*), 142. 28 ; 143. 26 ; 154. 28. Cf. practik.

pretykkit, *v. pp.* practised, 143.
24. See prettic.
preue. See preif.
previe, *a.* privy, private, 22. 4.
price, prys, *s.* praise, 50. 5 (see note); 247. 11, 21; 248. 13:
worth, estimation, &c., 12. 25;
16. 1, 16: *v.* prysit, 52. 20.
prikit. See preik.
princes, *s.* princess, 29. 28; 34. 4.
profeit, profet, profit, prouffit, *s.*
profit, *passim.*
profecit, *s.* profit, 170. 4 (see note);
172. 10. See profeit.
prolations, *s. pl.* continuations
(mus.), 147. 28.
prolix, *a.* prolix, 112. 23; 140. 8.
promit, promyt, *s.* promise, 121.
7: *v.* 29. 3; 203. 9. See xlvi.
promoue, *v.* promote: *pt.* and *pp.*
promouit, promoted, 150. 11;
(in academ. sense) 99. 13;
grown, 205. 23.
propir, propre, *a.* proper, own,
passim: twa propre brethir,
82. 9.
propone, *v.* propose, 3. 11; 166.
10: proponnit, 236. 32.
prouffit. See profecit.
prufe. See preif.
pyrd, *s.* pride: of pyrd, 66. 16.
prys. See price.
puile, *s.* pool, 119. 8.
puire, *a.* pure, clear, 126. 3.
puirlie, *adv.* poorly, in sorry plight,
57. 14. For puir = poor, see
pure.
pulanis, *s. pl.* knee-pieces, 259. 17.
O.F. *poulain.*
pulcritud, *s.* beauty, 16. 29.
punct, *s.* point, 95. 25: puntis, *pl.*
157. 1. See lxiv.
puneisoun, punision, punyssioun,
s. punishment, 162. 12; 170.
7; 173. 21 (L.-Fr.)
puntis. See punct.
purches, *v.* procure, obtain, 109.
11: *pp.* purchassed (Knox), 196.
1. O.F. *pourchacier.*
pure, pur, puir, *a.* poor, *passim.*
See also poores.

purpour, purpure, *a.* purple, 29.
15; 105. 31.
purpurat, 3. 23, *a corrupt reading*
(see note).
purwiance, *s.* provision, 125. 32.
A.F. *purveaunce.*
pussance, *s.* puissance, power, 130.
11; 132. 11, &c. Cf. piscence.
put, *v.:* put handis in=lay hands
on, 197. 3.
puttar, *s.* putter (to flight), 15. 13.
pykis, *s. pl.* thorns, spikes, 48. 1.
pyne, *s.* labour, sorrow, 65. 27,
28; 111. 32.

Q

quent, *a.* curious, 113. 9, 20; 115.
15.
quahe, *pron.* See xxxiv.
quahail, *s.* whale: *pl.* 124. 3.
quhairanentis, 239. 8. See anent.
quhatkyn, *a.* what, what kind of,
57. 25. See xlvi.
quhats=quhat is, what is, 176.
14. See xlvi.
quhay, *pron.* whosoever, 75. 22;
117. 32, &c.
quheill, *s.* wheel (of fortune), 40.
26.
quheit, quhete, *s.* wheat, 35. 9;
105. 2.
quhelmyt. See oureuhelmyt.
quhilk, *pron. rel.* (and *absol.*) who,
which, that, *passim.* See xxxiv.
quhill, *adv.* till, until, *passim.*
— *adv.* while, *passim.*
quhip, *s.* whip, whisk, 212. 29.
quhissill, *s.* whistle, 153. 9; 160.
21; 229. 20: *v.* quhyslyt,
whistled, 125. 22.
quhowbeit, *adv.* howbeit, 160. 14.
quhyde, *s.* time, 29. 3.
quhyn, quhyne, *adv.* whence, 80.
13, 20; 87. 25, &c.
quhyne, *s.* whin, in quhynestane
(whinstone), 124. 19.
quhyrlyt, *v. pp.* whirled, 126. 17.
quhyt, *a.* white, 27. 19: *comp.*
quhyttar, 44. 11.

quine, *s.* queen, 213. 17. See xxv.
 quod, *v. pt.* said, quoth, 4. 15;
 167. 27 (see note), &c.
 quyt, *adv.* quite, *passim*.
 quyk, qwyk, *a.* living, 151. 25:
s. the quick, the living, 208.
 32.

R

ra, *s. pl.* roe, 167. 1.
 raddour, radour, *s.* sway, severity,
 discipline, vehemence, 53. 9
 (personified); 58. 11. Cf.
 Chaucer's 'reddour' and the im-
 portant passage in Wyntoun,
 viii. 43, &c.
 radicat, *v. pp.* rooted, 3. 20; xl ix.
 ragmen. See note to 116. 23.
 raid, rayd, *v. pt.* rode, 26. 12; 53.
 26 (see note).
 raik, *v.* wander, go, pass, 21. 12
 (see note); 261. 31.
 raip, *s.* rope, cord, 186. 8.
 rais, *v.* ?rase, destroy, spoil, 261.
 32.
 rais, ras, rays, *s.* course, race, 12.
 7; 124. 8 (see note).
 raith, *adv.* soon, quickly, 261. 31;
 263. 23.
 raker, *s.* one who 'raiks' or goes,
 180. 14. See note.
 ramed. See remeid.
 rammasche, *a.* collected (Fr. *ram-*
massée), 149. 2. See lxiii.
 rammel, *a.* brachy, 147. 25 (Fr.)
 rander, *v.* render, 194. 4.
 randoune, *s.* force, onrush, 56. 25:
 on randoune, on random, 127.
 4.
 rang, *v. pt.* ruled, 'was,' 150. 22.
 See ring.
 rapploch, *s.* coarse woollen cloth,
 frieze, 178. 15.
 ras. See rais.
 rasche, *v.* (*trans.*) rush, 154. 9.
 — *s. pl.* raschis, rushes (*bot.*),
 149. 24.
 raunsound, 17. 10. See note.
 rauyng, *v. n.* cawing, 160. 11.

raw, *s.* row, 21. 12 (see note): *pl.*
 rawys, 48. 21.
 rawk, *a.* hoarse (L. *raucus*), 35. 6.
 See lxiv.
 rax, *v.* stretch, 185. 12.
 rays. See rais.
 rebaldail, *s.* rabble, not 'ribaldry'
 in mod. sense, 117. 19 (O.F.
ribaudaille).
 rebauldis, *s. pl.* rogues, rascals,
 170. 8 (O.F.)
 recollis, *s.* 113. 30. See note.
 recompanis, *v.* recompense, 193.
 24.
 recordar, *s.* recorder, a kind of
 flageolet, 153. 8.
 reconcuslalit, *v. pp.* reconciled, 95.
 6. See note.
 recreat, *v.* amuse, 151. 6.
 recure, *v.* to get better, 58. 6.
 red. See owtred.
 red furth, *v. reflex.* pass out, 'clear
 out,' remove, 199. 20.
 redimyte, *v. pp.* *a.* wreathed,
 laurelled, 108. 18 (Lat. *redi-*
mitus). See lxiii.
 redond, redound, *v.* roll back,
 'redound,' 60. 13; 149. 6.
 redusyng, *v. p.* 124. 25; lxiv (L.)
 ref. See reif.
 refrane, *v.* rein in, 208. 5.
 register, *s.* book of record, stand-
 ard, 107. 6; 146. 9.
 reguleir, *s.* rule, 118. 4.
 regyne, *s.* queen, 14. 6 (L.)
 reherse, *v.* tell, 54. 13, &c.
 Reid, *a.* red, 27. 19, &c.
 —, rid (=rede), *v.* to advise,
 counsel, 22. 14; 40. 3; 185.
 9; 258. 17.
 — *v.* to read, 115. 27, &c.
 reif, ref, *s.* robbery, theft, 81. 23;
 171. 26.
 reik, *v.* reach? 61. 11; or =raik,
q.v.
 reill, *v.* reel, 57. 8.
 reird, *s.* voice, sound, 51. 28 (O.E.
reord).
 reistit. See restit.
 rek, *s.* mist, 127. 15 (see note).
 Cf. rak, rouk.

rek, *v.* to reck : rekkand, 83. 8.
 releve, *s.* relief, 191. 12.
 relevit *v. pt.* relevit him self, escaped, 237. 30.
 relict, *s.* relic, 182. 1; 186. 5 (note). See xxvii.
 remanent, *a.* remaining, 130. 3, &c.
 remeide, remeide, ramed, *s.* remedy, help, 22. 18; 42. 10; 141. 5; 168. 26; 253. 9.
 rememberit, *v.* reminded, 157. 30.
 rememorance, *s.* remembrance, 155. 7. See lxiii.
 renew, 52. 12. See note.
 renforsit, *v.* reinforced, 137. 26.
 renk, *s.* course, range, way, 261. 31.
 renoune, *s.* renown, rumour, report, 87. 28.
 rent, *s.* rent. See note 110. 2.
 — *v.* rend, tear, 116. 9.
 repaire, *s.* bustle, &c., 84. 28; going, 85. 26.
 repaterit, *v.* refreshed, 126. 9 (found in Douglas). Fr. *repâtre*. See xlvi.
 reportis, *s.* sounds, 147. 27.
 reposit, *v. pp.* replaced, 203. 5.
 repreif, repreve, reproif, *v.* reprove, 1. 6, &c.
 reput, *v. pp.* reputed, 199. 22.
 resaif, ressaif, *v.* receive, 69. 25, &c.
 resonite, *v. pt.* resounded, 251. 26.
 respondent, *a.* correspondent, suitable, 133. 26.
 rest, *s.* rest. See note 23. 1.
 restit, restit, aph. arrestit, 55. 28 (see note); 56. 8. See xlvi.
 retear, reteyre, reteire, *v.* retire, 194. 17, 26; 195. 1, &c.
 rhetory, *s.* rhetoric, 1. 3; 3. 3.
 reuglis, reulis, *s. pl.* rules, 89. 30, 32; 90. 21, &c.
 reulit, rewlit, *v.* ruled, ‘ordered,’ 99. 7; 169. 20.
 reut. See rule.
 reuth, rewth, *s.* pity, 14. 12; 43. 7; 53. 8 (personified); 104. 9; 169. 18.
 reuthfull, *a.* 121. 10.
 reuyn, rewin, riuen, ryvin, *v. pp.* torn, tattered, riven, 86. 31; 145. 13; 170. 15; 171. 14; 181. 24. See xxviii.
 reveist, *v.* ravished, 201. 6.
 revesar, *s.* ravisher, 202. 3.
 revesing, *v. n.* ravishing, 198. 18.
 rew, *v.* take pity, lament, regret, 21. 4; 43. 9; 61. 11; 162. 19; 187. 13.
 rewell, *v.* reveal, 44. 6.
 rewin. See reuyn.
 reyme, *s.* cream, 150. 1 (O.E. *reám*).
 reyn3eis, *s. pl.* reins, 55. 10.
 riall, ryal, ryel, *a.* royal, *passim*; rioll, 12. 7: *sup.* rialest, 14. 8: *adv.* ryallie, 48. 16.
 richt, *adv.* straight, 56. 25: at richt, 53. 22: all at richt, 53. 5.
 richtfulmen, *s.* the righteous, 102. 22. See xlvi.
 rid. See reid.
 rig, *s.* ridge, 149. 26. Cf. leye rig.
 rigne, *s.* realm, 15. 3; 252. 20.
 ring, ryng, *v.* reign, rule, 6. 16 (=he); 28. 26; 161. 19: ringis, 107. 10; 123. 21: rang (=was), 150. 22: rignit, 124. 6.
 — *v.* ring (a bell), *passim*: rong, 108. 6: roung, 164. 4.
 rink, *s.* man, warrior: *pl.* 12. 7; 55. 22 (O.E. *rinc*).
 rioll. See riall.
 ritche. See xxi.
 riuen. See reuin.
 rob, *s.* robe, 262. 24.
 roche, *s.* rock (rhyme-form rather than Fr.), 174. 1. Cf. rolk and rotche. See xxi.
 roif, rufe, *s.* rest, 8. 10; 23. 1 (see note): but roif, without end, 46. 9.
 rois, *s.* rose, *passim*: ros, 17. 5. Cf. rosyne.
 rokis, *s. pl.* mists, clouds, 124. 16. See note.
 rolkis, *s. pl.* rocks, 124. 19; xxiii.

rome-raker, 183. 5; 184. 21. See raker.
 rong. See ring.
 ronnis, *s.* *pl.* bushes (*gen.* rose or thorn): thik ronnis, 125. 17.
 ronsy, *s.* hackney, pack-horse, 259. 28 (O.F. *ronci*).
 rost, *s.* roast-meat, 82. 1.
 rosyne, *s.* rose, 14. 8.
 rotche, *a.* rocky, 149. 7 (under Fr. influence). See rolk, roche.
 rouk, *s.* mist, 49. 10. See note.
 roundis, *s.* *pl.* turrets, 214. 12.
 roung. See ring.
 rout, *s.* blow, stroke, 189. 10.
 — *v.* rush: routtis, 125. 21.
 row, *s.* roll, 211. 32. See xxiv.
 — *v.* : rowand, rolling, 40. 23.
 rowch, *a.* rough, 127. 16.
 rowme, *a.* large, wide, 132. 3.
 rowst, *s.* rust, 6. 24.
 rowte, *s.* company, 172. 20 (O.F.)
 rude, rud, *s.* Rood, 17. 10; 21. 9; 41. 24.
 rufe. See roif.
 rug, *v.* to pull, 175. 9.
 rummist (*v.* rummische), bellowed, 124. 2 (M.E. *rōmen*).
 rumour, *s.* confused noise, 149. 2 (Fr.)
 runclit, *v. pp.* wrinkled, 36. 9.
 rusit, *v. pt.* boasted, was proud, 259. 30.
 rute, reut, *s.* root, 14. 12; 169. 2, &c.
 ryal, ryel. See riall.
 ryck, *a.* rich, 52. 10.
 rynd, *s.* bush, thicket, 127. 19.
 ryne, *s.* stream, source, 14. 12.
 — *v.* run, 253. 5.
 ryng. See ring.
 rype, *v.* search, 186. 15.
 ryt, *s.* rite, 3. 19.
 ryvin. See reuyn.

S

sabill, sabyll, *s.* sable, 20. 8; 128. 20.

sacret, *a.* secret, 93. 18, 20, 21, 32; 95. 7, 13, 17.
 sacretlie, *adv.* secretly, 93. 15.
 saik, *s.* sake, 27. 13.
 saikles, sakeless, innocent, 9. 30 (O.E. *sacleas*): *adv.* saikleslie, in his innocence, 200. 27.
 saill, *v.* aphetic for assaill, 53. 2. See xlix.
 saine, *v.* bless, cross, bless with the sign of the cross, 185. 15; 186. 2, 5, 8 (O.F. *seigner*, L. *signare*).
 sair, *s.* sore, hurt, 57. 18. See sore.
 — *v.* sare, sarye, *a.* sore, 173. 10.
 — *v.* sayr, *adv.* 58. 15; 108. 29; 181. 9; 187. 13. See sore.
 sait, *pp.* set, 64. 6. See note.
 sakeless. See saikles.
 sal, sall, *v. aux.* shall, *passim*.
 salt, *v.* save, 112. 18.
 saltand, *adv.* saving, except, 112. 11.
 salhappin = sal (*q.v.*) + happen (happen), *passim*.
 salter, *s.* psalter, 11. 10.
 salust, *v. pt.* saluted, 87. 14; 258. 4.
 salvatrice, *s.* saviour (*fem.*), 16. 22.
 samin, samyne, sammyne, *a.* same, *passim*.
 sampill, *s.* example, 12. 10; 41. 23.
 — *a.* = sempill (*q.v.*), simple, 6. 26 (see note).
 sanatiue, *a.* healthy, health-bringing, 47. 8.
 sans, *prep.* without: sans fail, truly, for certain, 109. 19; 111. 16.
 sapiens, *s.* wisdom, knowledge, 153. 11.
 sare, sarye. See sair.
 saruand, *s.* servant, 149. 12.
 satt, *v.* ? fitted, 214. 18.
 saul, *s.* soul, 7. 15.
 savoring, *v. n.* taste, quality, &c., 108. 27. Cf. sawr.
 saw, *v.* sow, scatter as seed, 7. 4
 sawin, 165. 9.

saw, *s.* saying : *pl.* 100. 22.
 sawries, *s.* *pl.* savours, 64. 4.
 sawrles, *a.* savourless, 161. 13.
 saxt, *num.* sixth, 113. 1, &c.
 sayne, *v.* say : will I na mair sayne,
 114. 11. Cf. vnto sene (*q.v.*)
 sayr. See sair.
 scale, *v.* dismiss, dispel, 15. 12.
 scars, *a.* scarce, greedy, ‘near,’
 73. 8.
 scawde, *v.* scald, 115. 18.
 schaipping knyfe, *s.* shoemaker’s
 ‘shaping-knife,’ 183. 15.
 schame, *v.* to be ashamed, 104. 23.
 schank, *s.* leg, 34. 18, &c.
 schaw, *v.* show, *passim* : *pt.*
 schewe, 125. 3.
 — *s.* grove : *pl.* 31. 13.
 sched, *v.* part, divide, separate :
 pp. 48. 7 ; 56. 11 : sched out,
 poured out, lost, 103. 1.
 scheirrittis, *s.* *pl.* green turf, 214. 9.
 schemit, *v.* seemed, 212. 5 ; xxvi.
 schene, *a.* beautiful, bright, 10. 14 ;
 49. 8 ; 53. 25 ; 54. 1 ; 123. 10 ;
 259. 8 : as a *s.*, 15. 23.
 schent, *v.* disgraced, confounded,
 23. 23.
 scher, *v.* ‘shear,’ carve (meat),
 247. 30.
 schift, *s.* trick, ?73. 18 : *v.* shift,
 ?122. 26 (see note).
 schir, *s.* sir, *passim*. See note to
 180. 14. Cf. beawschiris.
 schismakis, *s.* *pl.* schismatics, 225.
 14.
 scho, *pron.* she. See liii.
 schoir, schore, *s.* loud threat, 54.
 8 ; 62. 16.
 schoklis. See ischschoklis.
 schoot, *v.* *pp.* shut, 192. 7.
 shortis, *v.* grows short, shortens,
 74. 6.
 schot, *v.* *pp.* dashed, 49. 9.
 schot wyndo, 127. 13. See note.
 schour, *s.* shower : *pl.* 49. 9.
 schrew, 37. 23. See note.
 schuitt, *v.* shoot, 190. 6.
 schup, *v.* *pt.* set about, prepared
 (shaped), 127. 24.
 schyll, *adv.* shrilly, 126. 1 ; xxvi.
 schyne, *v.* shine, 14. 2 : *p.* as *a.*
 schynand, 262. 7.
 schyngynglie, *adv.* splendidly,
 sumptuously, 105. 32 (Vulg.
 splendide).
 schyre, *adv.* wholly (sheer), 48. 8.
 Scottis, *a.* Scots, Scottish (nation),
 110. 23 ; (language), 111. 6,
 222. 9 ; 241. 3 ; (poetry), 227. 10.
 scuggis, *s.* *pl.* shadows (cf. O.E.
 scíwa, Icel. *skuggr*), 124. 27.
 See liv.
 secreit, *a.* secret (cf. sacreit) : the
 Secret Counsale, the Privy
 Council, 197. 1, &c.
 secritis, *s.* *pl.* 231. 16, coats of
 fence, appar. like ‘jacks’ (*q.v.*)
 See Acts of Parl. (1643) VI.
 43. b.
 seculeris, *s.* *pl.* secular clergy, 172.
 25.
 sedulius, *s.* *pl.* letters, 253. 34
 (M.L. *sedula* for *schedula* ; Fr.
 cédule.)
 seek, seik, *a.* sick, 101. 15. Cf. sik.
 seggis, *s.* *pl.* sedge, 149. 24. “In
 Scotland the name is applied
 to the yellow waterflag (*Iris*
 pseudacorus).”—Murray.
 seildin (seldin), *adv.* seldom, 11.
 9, 10 ; 54. 6. See sendill.
 seinȝe, seinȝie, *s.* spiritual courts
 (consistory), 177. 6 (see note) ;
 187. 18.
 seir, seyr, seyre, *a.* several, 59. 19 ;
 110. 7 ; 118. 15 ; 125. 9 ; 243.
 8 : (often without a precise
 meaning) : seir gaitis, severally,
 262. 15.
 self, the, selfin, the, *pron.* -self, 97.
 16 ; 111. 7 ; 191. 6 ; 205. 30.
 See xxxiv.
 selie, sely, *a.* poor, innocent,
 wretched, 63. 27 ; 125. 25 ;
 169. 18 : as a *s.* 64. 13. See
 sillie.
 semblance, *s.* appearance, 87. 4.
 semble, sembly, *s.* assembly, meet-
 ing, 55. 23 ; 86. 13. See xlxi.
 — *v.* 53. 16 ; semblit, 263. 5
 (=came).

sempill, *a.* simple, 18. 11. Cf. sampill, simpill.

semptern, *a.* everlasting, 14. 5 (L.)

sen, *adv.* since, 22. 17, &c.

sendill, *adv.* seldom, 52. 5. See seildin.

sene, *v.* seen : vnto sene, to see to, 57. 17.

sens, *adv.* since, 109. 18.

sent, *v.* *inf.* taste, scent, 51. 7. — *v.* = sendeth, 249. 22.

sentens, sentence, *s.* ‘sentence,’ thought, purpose, ‘matter,’ 2. 5; 6. 2; 100. 17; 109. 6, 23, &c.

sephar, *s.* cypher : *pl.* 240. 12.

serf, *v.* (aph. deserf) deserve, 109. 30. See xl ix.

sergin=?sarasin, 11. 19. See note.

serk, *s.* sark, shirt, 29. 11.

sermond, *s.* saying : *pl.* 43. 24.

sers, *v.* search, 169. 14; xxvi, cessit, *v.* ceased, 250. 8.

sessioun, *s.* secular courts of law, 177. 6. See note.

sessioun=sessoun, *s.* season, 123. 22 (see note) ; 126. 2 ; 127. 23 : sessone, 28. 26.

sesyt, *v.* *pp.* tied, tethered, 125. 28.

set, *conj.* although, though, 110. 2 ; 252. 25 ; 253. 4 ; 253. 32, &c. See xl iii.

— *v.* hold, esteem : *pr. ind.* 264. 18 : *pp.* fixed, intent, 4. 4 ; (to a feast) 51. 15 : =passed, over, 249. 18.

sete, *s.* seat, 8. 6 : *pl.* 132. 1.

seuris, *s.* *pl.* sewers, waiters at table, 215. 10.

sevyne, *num.* seven : be sic sevyne, by far (seven times more so), 16. 5.

sew=schew, *v.* showed, 124. 21. See xxvi.

sey, *s.* sea, water, *passim.*

seyre. See seir.

sich, *adv.* Southernised form of sik, such, 251. 14.

sich, siche, *s.* sigh, 88. 18.

— (sycht), *v.* sigh, 23. 10 ; 65. 7 : *pt.* sichit, sychit, 25. 20 ; 64. 13 (see note) : *p.* sichand, 39. 1.

sicht, *s.* sight, 14. 2 ; 54. 9, &c.

signakle, *s.* sign, 15. 2.

sik=seik, *a.* sick, 115. 24.

sikkerlie, sickerlie, *adv.* surely, 114. 25 ; 188. 16.

sillie, *a.* poor : my sillie saull, 188. 17. See selie.

simpill, *a.* humble, 256. 10.

sing, *s.* sign. See syng.

singulare, *a.* own, exclusive, 170. 4 ; 172. 10 (L.)

sirculit, *v.* encircled, 31. 7.

skaipe, *v.* escape, 19. 24. Cf. chaipe.

skaith, *s.* hurt, 31. 16 ; 37. 25 ; 67. 16.

— *v.* hurt, 72. 1.

skeill, *s.* skill, 36. 13.

skill, *s.* reason, excuse (M.E. schile), 67. 16.

sklander, *s.* slander, 202. 17 ; xxvi.

skonnis, *s.* *pl.* scones, 150. 4.

skornis, *s.* *pl.* scorn, 31. 16.

sla, *v.* slay, 68. 22. See slo.

slaid, *v.* *pt.* slid, 126. 27.

slake, *v.* slacken, 174. 5.

sle, slee, *a.* sly, subtle, wise, clever, 39. 19 ; 110. 28.

sleikit, *v.* *pp.* ‘slaked,’ covered, 124. 18.

slicht, *s.* guile, trick, 50. 8 : *pl.* 129. 10.

slo, *v.* rhyme-form of sla, 68. 20.

slug, *v.* to be idle, lazy, inactive, 169. 12. (M.E. *sluggen*. Cf. ‘To slug in slouth,’ Spenser, *F.Q.*, II. i. 23.)

smaik, *s.* silly fellow, lout : *pl.* 189. 12.

smart. See note 60. 16.

smorde, smorit, *v.* *pp.* smothered, 181. 18 ; 201. 1.

snell, *a.* biting, sharp, severe, 124. 23 ; 127. 23.

snypand, *v. p.* and *a.* nipping, 124. 30.

sobering, *v. n.* composing, cooling, reducing, soothing, 57. 18.
 soddyn, *s.* boiled meat, 82. 1.
 soinȝe, 57. 2. See note.
 soir, *a.* red: soir gled, red (sorrel) kite, 127. 9.
 soke, *v.* rest, slacken, be taken easily, 54. 19. Cf. 'sokingly' (Chaucer).
 solemnit, *v. pp.* and *a.* solemn, 138. 17.
 solist, *a.* solicitous, anxious, 137. 8; 147. 6.
 solitar, *a.* solitary, lonely, alone, 155. 4.
 sommair, *a.* 'summary,' 230. 2 (Fr.)
 son, sone, *adv.* soon, 4. 3; 39. 27, &c.
 sonde=soun, soun, *q.v.*
 sone, *s.* sun, 204. 2.
 sopit, *v. pp.* = *p.* or *a.* drowsy, drooping, 147. 9; 155. 4; 173. 11 (L. *sopitus*). See lxiii.
 soppis, *s. pl.* 'falls,' clouds: soppis of sleit, falls of sleet, 124. 30. Cf. ysowpit.
 sor, sore, *s.* sorrow, care (O.E. *sorh*) 16. 8; 251. 34 (see note). See sair.
 sore, *adv.* sorely, 162. 19. See sair.
 sort, *s.* kind, 'lot' (company), 180. 4; 250. 20.
 sounē, *s.* sound, 29. 23: sonde, 252. 31.
 sourd. See suerd.
 sourkittis, *s. pl.* a preparation of clouted cream, 149. 29.
 sours, *s.* source, 107. 9.
 sovir, *a.* sure, 133. 17.
 sowlȝe, *s.* soil, 127. 16. See xxiv.
 sowme, *v.* swim, 34. 19: *p.* swmand, 40. 16.
 spaceir, *v.* walk, 148. 13 (L. *spatiari*). See lviii.
 spait, *s.* flood, 'full water': one spait, in flood, 123. 28: with spait, 124. 32.
 Spangȝe, Spain, 143. 31; xxv.
 speid, *v.* speed, 10. 6.
 speidfull, *adv.* urgent, 54. 12.

speir, spere, *s.* sphere, 79. 3; 123. 20; 124. 5; 249. 22; 250. 18: spir, 254. 28.
 speir, speire, *s.* spear, 125. 10.
 speir, *v.* to ask, inquire, &c., 41. 20; 93. 28; 213. 4: speir at, 39. 14; 81. 14; 88. 22; 144. 6; 179. 16: speir of, 86. 27: speir for, 212. 8.
 spill, *v.* spoil, destroy, 75. 8; 176. 10: *pp.* spilt, 112. 6.
 spir. See speir.
 splene, *s.* spleen, 'heart,' *in the phrase* 'fra (fro) the splene,' 10. 17; 15. 27; 28. 5.
 spoilȝie. See spulȝie.
 spreit, *s.* spirit, 2. 14; 41. 10, &c.
 sprotts, *s. pl.* rushes, 214. 9.
 spulȝie, spoilȝie, *s.* spoil, 192. 14: *pl.* 131. 7. See xxiv.
 — *v. pp.* spulȝeit, 124. 14:
 spuilȝeid, 193. 4.
 spune, *s.* spoon, 150. 3.
 spynist, *a.* full-blown, 48. 15.
 stable, *v.* fix, 'establish,' 71. 19.
 stabliset, *v. pp.* (of stablische), established, fixed, 106. 17.
 stad, *v. pp.* pressed, 263. 18.
 staik, *s.* stake, 116. 25.
 stall, *v. pt.* stole, 26. 20.
 stamok, *s.* stomach, 5. 8.
 stank, *s.* pond, ditch, 214. 15.
 stant, *v.* stands, 114. 19.
 stare, *s.* stair, 62. 2.
 stark, *a.* strong, firm, 6. 7, 17; 97. 16; 249. 8.
 starklie, *adv.* strongly, securely, clearly, 96. 30; 100. 22.
 statut, *v. pt.* made law, 136. 16, &c. See xlxi.
 steid, *s.* place, 124. 25: stead, 188. 14.
 steer, *v.* move, 22. 26; 78. 9; 245. 5: *pp.* sterit, moved, governed, 78. 13.
 — *s.* on stir=astir, 257. 25.
 stendling, *v. n.* moving with long strides, striding, 153. 32.
 stentit, *v. pp.* stretched, drawn, 62. 18.
 steris, &c. See steer.

sterne, *s.* star, 14. 1, &c. : *pl.* sternis, 79. 7, &c. Cf. form 'strene' (lxvii): see xxx.

sterlend, *v.* *p.* darting, 147. 23.

stevyne, *s.* shout, voice, 16. 9.

stibyll, *s.* stubble, grass, 127. 19. Cf. O.F. *estuble*, L. *stipula*.

still, *a.* quiet: still herkenare, a listener, 81. 32.

— *adv.* in private, 21. 5.

stint, stynt, *v.* to stop, 128. 9: *pl.* stint, 63. 24.

stirkin=strikin, 132. 22. See note and xxx.

stirlyng, *s.* starling, 163. 5.

stokkit, *v. pp.* ?benumbed, ?in the stocks, 59. 2.

store, *s.* trouble, 16. 14. See note.

stound, *s.* time, moment, 264. 3.

— *s.* pain: *pl.* 60. 16.

stour, *s.* fight, dust; either sense may be taken in 263. 18, though the former is the more likely.

stra, *s.* straw: 'stra for,' a straw for! 108. 17.

straik, *v. pt.* struck, 57. 12.

strand, 118. 6, perhaps for strynd, *q.v.*

strang, *adv.* strongly, 60. 16. See note.

strange, strangis. See note 119. 10 and xxxix.

strater, *a.* comp. narrower, harder, more difficult, 116. 18.

stray (on), *adv.* astray, apart, &c., but often without precise meaning, 259. 26.

streikit, *v. pp.* stretched, 126. 10.

streinȝe, *s.* constraint, confinement, 58. 26.

— *v.* streinȝit, held, 68. 11.

stremis, *s. pl.* streams, ?'streamers,' 60. 26.

strengthis, *s. pl.* strengths, fortresses, 202. 4.

stricht, *a.* straight, 15. 19.

strynd, *s.* stream, 85. 23; 167. 2.

stubill, *a.* stubborn, sturdy, 261. 2.

studdiene, *v.* abnorm. form of *p.*, 212. 24. See xxxvii.

studie, *s.* thought, study: in ane studie, dazed, stupefied, 55. 8. Cf. mod. 'brown study.'

sturt, *s.* annoyance, worry, 182. 26; 182. 9.

sty, *s. sty*, enclosure, 125. 30.

styl, *s. 23. 9,* ?'fix,' plight. Cf. stile, stell, to place, fix, &c. (Jamieson). Or is it Sc. stile, a narrow way, hence sense of 'fix'?

stynt. See stint.

stythlie, *a.* stiff, strong (mod. Sc. 'stiff-like'), 127. 16.

suave, *a.* kind, 45. 25.

subtilis, *L.*, in phrase docto[u]r subtilis, 206. 26.

suddart, *s.* soldier: *pl.* 192. 26.

sudroun, *a.* southern, 110. 31; 111. 1, &c.

sueit, *a.* sweet, 1. 3; 68. 13; xli.

— *v.* sweat: *p.* sueitand, 39. 22: *pp.* swet, tormented, 264. 20.

suerd, sourd, *s.* sword, 137. 28; 250. 23.

suffragane, *s.* 'suffragan,' 16. 23: suffragene, 33. 26.

sugarat, sugurat, *a.* sweet, 47. 7; 108. 13; 109. 11.

suith, &c. See suth, &c.

suld, *v. aux.* should, *passim*.

sum, *adv.* together, 56. 6 (see note); 56. 9.

sumdeill, sum deyll, *adv.* somewhat, 127. 31; 248. 27.

sumkyne, *a.* some, 245. 7.

sunȝie, *s.* delay, excuse, &c., 183. 16; 187. 16. See note to 57. 2.

superne, *a.* high, 14. 1 (L. *super-nus*).

suppedit, *v.* overthrow, undermine, 140. 17 (? Fr. *suppediter*: but see Ducange, *s.v.* *Suppeditare*, which in M.L. has the sense of *evertere, subicere*).

supple, *s.* help, 122. 1.

— *v.* support, 63. 2.

suppois, suppos, *v.* as *adv.* even if, though, what that, 36. 3; 56. 3; 63. 17; 68. 10; 246. 12, &c. See 52. 15 (note), and xxxix, xliv.

supputatione, *s.* computation, 148. 8.

surte, *s.* surety, safety, 96. 6.

sustene, *v.* bear, 203. 14.

sute, *s.* following (O.F. *sieute*, Chaucer and mod. Eng. *suite*), 55. 23.

suth, suthe, suith, *s.* (S. *sod*), truth, sooth, 5. 7; 79. 5; 177. 2.

— *a.* true, *sup.* suthast, 113. 21. See note.

suthfast, *a.* true, 246. 13. See note to 113. 21.

suthlie, suithlie, *adv.* truly, 104. 11; 110. 9, &c.

sutil, *a.* subtle, 2. 6.

suyith. See swythy.

swak, *v.* hurl, 59. 12: swakit, swung, 59. 9.

swas=swa as, so as, 60. 11; xlivi.

sweir, *a.* lazy, 172. 3.

sweirnes, *s.* laziness, 172. 6.

swell, *s.* heat, 63. 13 (M.E. *swelm*).

swet. See sueit.

swirk, *v.* dart, 30. 21.

swmand. See sowme.

swopyng, *v. n.* and *p.* sweeping, 4. 7, &c.

swouchand, *v. p.*oughing, 125. 22.

swyft(ē), *a.* swift, 30. 15.

swyngeour, *s.* rascal: *pl.* 172. 3.

swyth(e), *adv.* quickly, 60. 4; 64. 4; 69. 14; 260. 2; 264. 6: swythy, suyith, *exclam.* out! away! 172. 12; 175. 2, 12; 176. 9; 189. 7, 12. See xix.

sych, *v.* See sich.

sycond, *num.* for secund, second, 148. 29.

syd, *s.* side, 67. 27; 86. 29 (? or *a.*): *pl.* 48. 11.

—, syde, *a.* wide, 36. 9; 86. 30; 212. 3.

syis. See oftsyis.

syk, *s.* trench, hollow, furrow (O.E. *sic*, Icel. *sik*), 125. 8. Cf. *The Bruce*, xi. 300.

— *a.* such, 85. 4; 244. 17, &c.

— *v.* =seik, seek, 126. 5.

syllid, *v.* covered, canopied, 214. 17. See note.

symmeris, symeris, *s.* poss. summer's, 123. 12; 125. 32.

syn, syne, *adv.* then, afterwards, *passim*.

syndry, *adv.* apart, 114. 24.

synfulmen, *s.* sinners, 102. 17, 22.

syng, *s.* sign, 15. 7; 123. 14; 148. 5 (metath. of sign). See xxxi.

syon, *s.* Zion, 45. 25.

syth, *conj.* =sythens, although, 61. 19.

T—P, Th¹

ta, *v.* take, 62. 10; 262. 14: *pp.* tane, *passim*: tackin, 196. 10. Cf. ma.

taid, *s.* toad, 36. 22.

taikin, takyn, *s.* token, 36. 26; 130. 13.

tail, taill, *s.* tale, 22. 13; 48. 24; 113. 2. See xviii.

tais, *s. pl.* toes, 175. 16.

takynnys. See taikin.

tanting, *a.* taunting, 240. 24.

targe, *s.* shield, 58. 24; 85. 13.

tcheir, tchyre, *s.* chair, 175. 12; 176. 8. See xxi.

techis, *s. pl.* manners, 19. 17 (O.F. *tache, teche*).

tedder, *s.* tether, rope, 176. 6; xxii.

tein. See teyne.

teind, teynd, *s.* tithe, 178. 22; more gen. ‘the tenth part,’ in common allit. phrase ‘to tell the teynd,’ 13. 20; 259. 23.

teir, teyr, *a.* tedious, difficult, hard, 12. 30; 13. 19; 259. 23.

¹ Words beginning with ‘t’ and with ‘þ’ are glossed together for easy reference and to save duplication. ‘þ’ in some texts, especially the later, is at times preserved, at others is written ‘th.’ þ is printed throughout this volume, except when the digraph is indicated. See Introd., p. xxviii.

temerair, *a.* rash, 140. 23; 144. 26.
 tendir, tendyr, *a.* dear, familiar,
 in close regard, 95. 6; 98. 8;
 133. 1.
 tendis, *v.* shows, 144. 22.
 tene, teyn, teyne, *s.* anger, vexation,
 misery, 16. 2; 43. 19; 56. 19;
 259. 6.
 — *a.* fierce, cruel, dangerous,
 10. 20.
 tenefull, *a.* angry, 259. 7.
 tent, *s.* care, heed (gen. in phrase
 'tak tent to'), 4. 10, 11 (see note);
 22. 13; 71. 28; 72. 4; 78. 27;
 171. 13, &c.
 terigrant, *s.* devil, lit. a heathen
 idol (O.F. *tervagant*), wor-
 shipped by the Saracens of the
 Romances, 10. 20.
 tern, *s.* woe, trouble, 14. 7.
 teuch, tewch, thewch, *a.* tough, 2.
 8; 68. 6; 261. 3.
 teyn. See tein.
 teynd. See teind.
 teyr. See teir.
 tha, thai. See xxxiv.
 thairby, *adv.* also, 50. 4.
 thaïs quha. See xxxiv.
 thak, *s.* thatch, 127. 21; xxi.
 tharth, *v.* tharf: *impers.* me tharth
 = I need, 261. 18.
 the, *pron.* thee, *passim.*
 — = to-. See under day, morow,
 &c.; also xxxviii.
 thewch. See teuch.
 thewis, *s.* *pl.* manners, virtues,
 19. 17 (O.E. *peaw*).
 thilk=the ilk (*q.v.*), 111. 22; xlivi.
 pin, *adv.* thence: fra pin, thence,
 102. 10; 103. 20; 106. 18.
 pine=thi (thy), 109. 3.
 thir, *pron.* *pl.* these, *passim.* See
 Introduction, xxxiv.
 thrillit, *v.* compelled, enslaved,
 131. 22.
 pis, this, *pron.* used absolutely, 101.
 19; 104. 16 (Vulg. *hic*); 38.
 26 (*pron.* or *adv.*) See xxxiv.
 — *adv.* thus, 22. 8; 66. 6, 28;
 69. 27; 120. 17; 38. 26
 (*adv.* or *pron.*) See xxi, xxxv.

thocht, thowcht, *adv.* though,
 passim.
 thoill, thole, *v.* endure, suffer, obey,
 allow, 82. 8; 94. 28; 142. 16;
 216. 2: to thoill law, to stand
 trial, 200. 29.
 thonk, *s.* thanks, 254. 10.
 thourtour, *a.* opposite, 262. 15. Cf.
 Wallace, ix. 1632.
 thowng=toung, *q.v.*
 thrang, *a.* in a crowd, crowded,
 ? 125. 17 (though it may be
 taken as a finite verb here).
 throwin, *a.* distorted, 36. 19.
 threip, *v.* assert, contend, persist,
 would say, 26. 5; 122. 23.
 thrinfauld, threefold, triple, 126.
 11: trenefeld, 46. 7.
 thring, *v.* throw violently, cast,
 &c., 15. 1; 56. 13.
 thrissill, *s.* thistle, 32. 10; xxxi.
 thrist, *s.* thirst, 26. 5.
 throw, *adv.* through, 2. 1.
 thryse, *num.* thrice, 56. 18 (rhyme-
 word).
 thuddis, *s.* *pl.* thuds, claps, 125. 20.
 thus gait, thus gate, *adv.* thus (gate,
 way), 39. 1; 63. 7.
 thys, *adv.* See pis.
 till, tyll, *prep.* to, at, *passim*: with
 infin., *passim.* See note to
 105. 24. See xxxviii.
 tinis. See tyne.
 tit, *v.* pull about, 'rag' 258. 14.
 tisf, *v.* persuade (entice), 12. 29.
 to=to-, asunder, apart, 102. 32:
 =too, *passim.*
 to foir. See foir.
 to forne, *adv.* before, 120. 13, 27.
 to-forrow, *adv.* before, 34. 13. Cf.
 forouth, *q.v.*
 tolbuith, tolbuthe, *s.* seat of custom,
 102. 11: Courthouse &c., in
 Edinburgh, 236. 24 (see note).
 tone, tovn, *s.* tun, 109. 11; 158.
 31; 159. 5.
 — *s.* tune: out of tone, wrongly,
 out of place, 112. 15.
 toome, towme, *a.* empty, void, 5.
 4; 20. 7.
 — *v.* empty: *pp.* tumde, 176. 8.

to-schaik, *v.* shake to pieces, 123.
26.
tother, tothir, the tothir = the other,
passim.
toung, *s.* speech, 17. 18 : thowng,
2. 24.
toun, *s.* town (*e.g.*, Leith); also
in Sc. = village, hamlet, farm-
stead. Cf. ‘the ferm toun,’
‘the toun,’ and combinations
such as ‘Newton’ or ‘The
Newton,’ ‘The Milton,’ ‘Over-
toun,’ &c.
tovn. See tone.
town. See toome.
towsill, *v.* pull about, ‘rag,’ 258.
14.
traductione, *s.* translation, lxiv.
trafficue, *s.* ‘traffic,’ negotiation,
209. 2.
traistis, *v. imper.* believe—*e.g.*,
traistis me, believe me, 112.
27; traistis wele, 113. 15;
traistis vs, 115. 3. See xxxvi.
translatory, *a.* transient, 17. 13; lxiii.
tratlar, *s.* talker, 81. 31.
trauell, travale, *s.* labour, sorrow,
15. 20; 160. 6.
— *v.* traualit, overcome, ex-
hausted, 104. 10 (Vulg. *vexati*).
tray, *s.* grief, affliction (O.E. *trega*,
M.E. *treze*), 43. 19.
trayne, *s.* snare, 16. 21.
tre, *s.* tree, forest, ‘country-side’,
11. 22.
treit, *v.* deal with, ask the aid of,
retain, 164. 21.
trenefald. See *thrinfauld*.
tretis, treting, trety(e), *s.* discourse,
speech, narrative, treatise, &c.,
12. 30; 13. 19; 20. 12; 47.
(heading); 246. 6; 254. 3.
trew lufe, *s.* ‘true-love,’ 259. 22.
See note.
trimland, *v. p.* trembling, 259. 7.
tripla, *a.* triple (*mus.*), 148. 1.
trone, *s.* throne, 41. 12.
troucht, *s.* truth, 254. 19.
trow, *v.* trust, believe, &c., *passim*.
trowch, *s.* trough, 7. 4.
trump, *s.* Jew’s-harp, 153. 6.

tryst, *s.* appointed place of meeting,
210. 13.
tuggill, *v.* to wrestle, pull about,
261. 3.
Tule, Tulliouſ, Tully (Cicero), 12.
29; 94. 29.
tumde. See toom.
tume (tyme), *s.* time, 13. 20.
turat, *s.* turret, 51. 22.
turdions, *s.* *pl.* dances, ‘rounds,’
154. 2.
turkes, *s.* pincers, 138. 24. Cf.
Wallace, vi. 411.
tyd, tyde, *s.* time, hour, 22. 21;
57. 11; 66. 12; 68. 2; 125.
20: by nychtis tyde, by night,
126. 25.
tydier, *a. comp.* in better condition,
plumper, 177. 19, = better
[milch-cows]. Cf. mod. Sc.
tydy ky.
tyiscing (perhaps *tyisting*), *v. aph.*
enticing, 198. 22. See note.
See xlxi.
tyll. See till.
tyne, tine, *v.* lose, *passim*: *pt.* and
pp. tynt, tint, *passim*. See note
to 4. 10, 11.
tyranne, *s.* tyranny, 202. 8.
twenty. See note to 115. 20.
twin, twyn, *v.* part, separate, 41.
1; 68. 3.
twist, twyst, *s.* branch, 39. 1; 147.
27.
twyn. See twin.

U—V (vowel).

(Orthographically, U, V, W.)

vdir, *a.* other, 32. 22, &c.
vgsum, *a.* terrible, horrible, 126. 24.
vmbeset, *v.* surrounded, waylaid,
ambushed, 201. 5.
vmbekest, *v.* cast (his eyes) round,
257. 24.
vmbrakle, *s.* shadow, shade, 15. 4;
vmest, *a. sup.* uppermost, ‘best’,
178. 15.

umquhill, *a.* the late, 198. 5; 231. 20.
 vnagaist, *a.* (unaghast), undis-mayed, without fear, 55. 20.
 vnburely, *adv.* rough, coarse, 261. 4. Cf. bour.
 vncouth, vncuth, *a.* unknown, 163. 9; wnkouth, new, 254. 4.
 wndesould, *v. pp.* undefined, 101. 12.
 vnderly, *v.* obey, 199. 8; ?49. 23.
 vneſt, *adv.* scarcely, hardly, with difficulty, 88. 18 (O.E. *uneathe*).
 wnfair, *a.* ugly, 243. 1.
 wnfarness, *s.* ugliness, 245. 23.
 vnlesum, *a.* 197. 12. See lesum.
 unricht, *s.* injustice, wickedness, 50. 8.
 — *a.* unjust, 57. 27.
 vnschet, *v.* unshut, opened, 127. 13.
 vnsell, *a.* =vn+sel(y), worthless, 180. 21. Cf. selie.
 wnsmert, *a.* (un-smart), ‘dull’ (of a bow), 2. 16.
 vpwarpith, *v.* =*pp.* vpwarpit, up-drawn, 251. 23. See warp.
 vrbanite, *s.* things urban, ‘the town,’ ‘town manners,’ 150. 16, 29.
 vre, *s.* (1) work, care, practice (O.F. *eure*, *oeuvre*; Lat. *opera*), 49. 2: (2) luck, fate, destiny (O.F. *eur*, L. *augurium*), as in *The Bruce*, *passim*.
 vse, *v.* ‘use,’ do, to be practised, &c., 95. 19, 32.
 vtouth, *adv.* outwith, without, 98. 7.

V—U (consonant).

(Orthographically, V, W. For V=W, especially in foreign-printed books, as in the *Complaynt of Scotalnde* and Nicol Burne’s *Disputation*, see also under W.)

vaill, *s.* vale, valley, 166. 21. See note to 111. 15. Cf. waille.
 vailzeand, *a.* valiant, 117. 28.
 valiabill, *a.* valid, 201. 12.

valkyne, *v.* waken, 250. 2: valk-and, waking, 147. 15: valkinnit, roused, 218. 10. See walk-.

van=won. See win.

vane, *a.* vain, 108. 14.

var, *v.* were, 136. 14, &c.

veddir, *s.* wether (sheep), 154. 7.

vegeland, *a.* vigilant, 41. 15.

veil=weil, *s.* weal, 136. 7, &c.

velany, welany, *s.* villainy, 70. 6;

71. 13.

vent=went, 124. 12.

verkis. See werk.

verm, *s.* worm, 206. 18. See note.

vermeil, *a.* ‘vermilion,’ red, 147.

23.

verra, *a.* very, 11. 12, &c.

verray, *a.* true, 105. 13 (L. *verum*).

verrayment, *s.* truth, 166. 3.

vertuus=vertuis, *pl.* virtues, 205.

32; 206. 11.

verye, *a.* weary, 147. 8. See wery.

vicht. See wicht.

victryce, *s.* victrix, 16. 18.

vilipendit, *v.* despised (L.), 200. 2.

See lxiii.

vincust, *v.* vanquished, 58. 1.

visye, *v.* to visit, 141. 8: *pp.* visiand, 148. 30.

vital, *a.* mental, spiritual, contrasted with ‘animal,’ 154. 23.

vittalit, *v. pp.* victualled, 156. 17.

vm-, vn-. See U.

voce, *s.* voice, 36. 10. Cf. wox.

void, *a.* =wode, *q.v.* Also xxviii.

— *v.* evacuate, leave, 199. 19: woydyt, freed from, free from, 247. 16.

vulgair, wulgar, wlgair, &c., *a.* and *s.* vulgar (tongue, style, &c.), 17. 18; 19. 28; 108. 27; 122. 28.

vyf, *s.* wife, 151. 1.

W

wageit, *a.* (*v. pp.*) waged, hired: wageit men of weir, soldiers, 200. 30.

waille, *s.* valley, 124. 32.
 waindis, *v.* hesitates, fears, 52.
 11.
 wair, wayr, *v.* spend, 7. 10,
 16.
 wair, *v.* were, 23. 12.
 waistgude, *s.* 'waste-goods,' waste-
 fulness, 50. 3; 55. 15.
 wait, wate, *v. pr.* know, 20. 18;
 52. 6; 57. 21; 65. 20; 163.
 26; 188. 16.
 — *v.* hunt, 67. 5. Cf. waithie.
 — See weit.
 waithie, *s.* hunting, 67. 18.
 waithman, *s.* hunter (O.E. *wað*,
 M.E. *waþe*, hunting), 66. 17.
 See wait, waithie.
 wak, *s.* wateriness, moisture,
 dampness, 78. 20: *a.* 124. 15.
 wald, *s.* moor, land, 257. 19.
 — *v. aux.* would, *passim*.
 walit, *v.* chosen, picked, 54. 4.
 walkith, *v. pt.* walked, 251. 3,
 12. See p. 317.
 walknit, *v.* wakened, 62. 21: as *a.*
 ready, 230. 1. See valk-.
 walkryfe, *a.* alert, awake, 169.
 19.
 wallis, *s. pl.* (1) walls; (2) waves.
 (Cf. *vallis*, *Comp. of Scot.*, 39.)
 See wally and xxiii.
 wallowit, *v. pp.* or *a.* withered,
 125. 3, 12.
 wally, *a.* common in Douglas for
 'wavy' (cf. 'wall,' 'wave'): probably more correctly interpreted as 'welling,' 'boiling,' O.E. *weallan*, 123. 27. Cf. dolly for dowy, *q.v.*
 walterand, *v.* weltering, 41. 6 (see note); 123. 27.
 waltir, *s.* water, 41. 6. Cf. wattir,
q.v. See xxiii.
 walwmlys, wammillis, *v.* tosses or rolls about, perhaps in more specific sense of 'nauseates,' 7. 2. The sow 'wammillis' the draff with its snout (7. 3, 4); an adder 'w.' into its hole; and the stomach 'w.' before sea-sickness.

wame, *s.* belly, 5. 14; 74. 14:
 wame, wambe, womb, 80. 21;
 82. 10.
 wan, wane, *a.* dark, wan, &c., 35.
 27; 127. 14.
 — *v.* See win.
 wandit, *v. pt.* tied, wound, 256.
 4.
 wandreth, *s.* sorrow, distress, peril,
 52. 6.
 wane, *s.* thought, purpose (see wene), 108. 3 (not 'vain,' as in parallel passage quoted in note).
 — *s.* dwelling, palace, &c., 256.
 4; 264. 13: *pl.* 264. 31 (see note and xl). Cf. wonn, win.
 — *a.* See wan.
 wanhap, *s.* misfortune, 74. 27.
 wanrufe, *a.* restless, unhappy, 22.
 8. See roif.
 want, *v.* lack, go without, 178. 24:
v. n. lack, 168. 10.
 wanweird, *s. (excl.)* unhappy fate,
 65. 1.
 wappit, *v. pp.* thrown down, 40.
 26. Cf. warp.
 wappynis, *s. pl.* weapons, 68. 24,
 &c.
 war, *a.* ware, wary, cautious,
 'cunning,' 13. 1; 95. 10. See warlie.
 ward, *v.* to imprison, 200. 17.
 warding, *v. n.* putting in ward, imprisonment, 198. 18.
 wardly, *a.* worldly, 13. 2. Cf. *Lancelot of the Laik*, I. 3184.
 It may be 'war(l)d-ly' or wardle-ly. Sc. gen. keeps the *l*, using 'wardl' or 'wardle' rather than 'ward.'
 wardour, *s.* verdure, 48. 16.
 ware, *v.* spend, expend, 131. 22;
 warit, 48. 25 (see note).
 warie, *v.* curse, condemn, execrate,
 185. 12: waryit, 72. 28 (O.E. *wergian*, M.E. *warien*).
 warlie, *adv.* warily, carefully, 110.
 27. See war.
 warp, *v.* hurl, throw, cast, swing,
 116. 8; 124. 28.

warpit, 126. 11, =wrapit (by metath.), wrapped. See xxx.
 wate. See wait.
 wattir, water, 12. 18. Cf. waltir, q.v.
 wauchtit, v. pt. drank, 48. 25.
 wauerit, v. wandered, 86. 14.
 way. See 'do way.'
 wayfe, v. wave: maid wayfe, caused to wave, 125. 7.
 wayt. See weit.
 wed, v. wade, 35. 25.
 wedderit, a. withered, 125. 11. See xxii.
 weddir, wyddir, s. weather, 22. 9; 125. 6, &c. See xxii.
 weid, weyd, s. garment, clothing, 28. 9; 60. 28; 66. 8, 17: pl. wedis, 127. 12: =leaves, 125. 14.
 — s. weed, grass, 125. 7.
 weil, weill, adv. well, *passim*: weill mair, more, rather more, 67. 8, &c.: weile gret quhile, 248. 3, &c.
 weild, s. rule over, possess, 262. 26.
 weir, weyr, wer, were, s. doubt, 252. 10: but weir (wer), without doubt, doubtless, for certain, 12. 3; 13. 2; 185. 11; 188. 7; 260. 15.
 weird, werde, s. fate, prophecy, 130. 22; 185. 12; 256. 15, &c. See wanweird.
 weirsfair, s. warfare, 128. 17.
 weit, wait, wayt, s. and a. wet, 13. 11; 35. 21; 52. 14; 60. 23; 124. 31; 125. 24.
 welany. See velany.
 wend, v. go, 256. 4; 264. 13: went, 12. 3: can scho went, 66. 9.
 wene, v. ween, imagine, think, *passim*: wend, 25. 4. Cf. wane.
 went, s. way, course, 119. 10.
 wer. See weir.
 werde. See weird.
 were. See weir.
 werely, a. warlike, 131. 25.

werk, wirk, verk, s. work, *passim*. wers, a. worse, 205. 9, &c: ?wer-ser, 205. 9 (see note).
 wery, a. weary, 251. 18 (O.E. *wérig*). See note.
 wesche, v. wash, 43. 14.
 weschell, s. pl. vessels, 215. 14; xxxii.
 wex, v. to worry, to be vexed, 254. 14.
 weycht. See wicht.
 weyd. See weid.
 wicht, weyght, wycht, vicht, s. man, person, wight, 15. 19; 66. 29; 69. 2; 112. 7; 250. 4.— a. strong, vigorous, 15. 13; 48. 25; 49. 17; 247. 12: wycht fowlis, large birds, 32. 5.
 wid, s. wood, 21. 11.
 widdie, s. cord, withe, halter, 256. 4.
 widdiefow, s. knave, ? one who deserves a widdie (halter), 184. 1.
 wilsome, a. wild, wandering, bewildered, 11. 6; 12. 17 (?for winsome); 15. 9.
 win, wyn, v. gain, obtain, 67. 11, 29; 182. 21; 186. 2: pl. wan, 259. 9; van, 152. 17; wone, 62. 16: =approach, 264. 8: v. n.wynnyng, taking (of Troy), 94. 15: wyn out, get out, 61. 20.— v. dwell. See wonn.
 wirk. See werk.
 wirschip, s. honour, 64. 7.
 wiß, a. wise, 2. 10; 13. 1; 82. 16. See wys.
 wisk, wysk, s. whisk, 39. 3; 56. 7.
 wiskit, v. pt. swished, touched, lapped against, 51. 25.
 wit, wyt, s. wit, &c.: I haif na wyt, I cannot see, 37. 2.
 wit, v. know, 264. 26. Cf. wait, gat wit (wot), 210. 1, 10.— v. : 'wit away,' run (whisk) away, 13. 11.
 wite, wyte, s. blame, fault, wrong, 117. 9; 118. 24; 121. 16; 182. 29.

with, *prep.* in sense of 'by,' 184.
 20; 251. 15.
 withhong, *v. pt.* hung, 251. 22.
 withoutin, *adv.* without, *passim.*
 witty, *a.* knowing: witty of, 83. 3.
 wlgar, wlgar. See vulgair.
 whispit, *v. pt.* lisped, 249. 3.
 wlonkes, *s. pl.* women, high-spirited,
 splendid, or handsomely attired
 (O.E. *wlanc*), 48. 22.
 wn-, wn-. See U.
 wrocht, *v.* done, 'wrought' (com-
 mon usage), 65. 1, 18, &c.
 wo, *s. woe*, 63. 28.
 — *a.* sad, 25. 21.
 wocis. See wox.
 wod bind, *s.* woodbine, 206. 7.
 wode, woude, *s. mad*, 55. 11; 57.
 4; 63. 28.
 wolx, wox, *v.* waxed, became,
 gen. = was, were, 123. 19; 124.
 17; 125. 5; 127. 31: grew
 great, 67. 5.
 wone. See win.
 wonn, *v.* dwell, remain, 49. 16;
 50. 20: wynnit, dwelt, 59. 17:
v. n. wynning, abiding, dwell-
 ing, 264. 26. Cf. wane.
 worthis, *v.* becomes, is, 2. 16; 13.
 12: worthin, become, 87. 3.
 woude. See wode.
 woun, *v.* wail, 52. 4. (O.E.
wanian).
 wount, *v.* wont, accustomed, 52. 4.
 wowit, *v. pt.* vowed, 211. 2.
 wosting, *a. (v. p.)*, boasting, 240.
 25.
 woydt. See void-.
 wox, *s. voice*, 250. 7: *pl. poss.*
 wocis, 127. 5. Cf. voce.
 — See wolx.
 wraitht, *a.* wroth, 121. 5. See
 xxvii.
 wrang, *s. harm*, &c., 67. 5, 19.
 wranguslie, *adv.* wrongously, 198.
 12.
 wranguus, *a.* wrongous, wrong,
 121. 12.
 wreik, *v.* wreak, 61. 9.
 wrele, *v.* reel, whirl, 116. 26.
 wret, *v. pt.* wrote, 34. 3.

wrewhch, *a.* wretched, 25. 21.
 wrilk, *v.* 56. 23, ? to wreak (wreik,
q.v.) or to cause to move (O.E.
wrecan). Perhaps a metathesis
 of wirk (*q.v.*) = work.
 wrink, *s.* twist, deceit: *pl.* 181. 1.
 wsis. See use.
 vulgar. See vulgair.
 wy, *s.* man, knight, person, 12. 17;
 262. 26 (the King); 264. 13
 (the Carle).
 wyddir. See weddir.
 wyll, *a. or adv.* wandering, 169. 16.
 Cf. wilsome.
 wylly coyt, *s.* under-garment (vest or
 petticoat) or night-dress, 126. 6.
 wyn. See win, wonn.
 wynd, *s.* alley, lane, 236. 24, &c.
 wyndilstrays, *s. pl.* coarse grass
(Cynosurus cristatus, Linn.—
 Jamieson), 127. 18.
 wys, *a.* as *s.* wise man, 254. 29.
 See wis.
 — *s.* way, manner, 112. 14;
 116. 4: one a wys, in one and
 the same way, 245. 16 (O.E.
wise). Cf. gyse.
 wysar, *s.* visor, 57. 1.
 wysk. See wisk.
 wynnit, *v. pp.* wizened, withered,
 125. 4.
 wyt. See wit.
 wyte. See wite.

Y

[See also 3 and I.]

Y (letter). See note to 127. 4.
 ybound. See xxxviii.
 yhere=zeir, *s.* year, 76. 10.
 yneuch. See aneuch.
 yo, Io (Ovid, *Met.* i. 588), 152. 16.
 yre, *s.* anger, ire, 56. 19.
 Yrische, *a.* Gaelic, 163. 21. See
 note and xvi.
 ysop, esop, Aesop, 34. 16, &c.
 ysowpit, *v. pp.* (Southernised form)
 = sowpit, 'sopp'd,' soaked,
 124. 15; xxxviii. Cf. soppis.
 ythand, *a.* busy, constant, 50. 9.

3¹

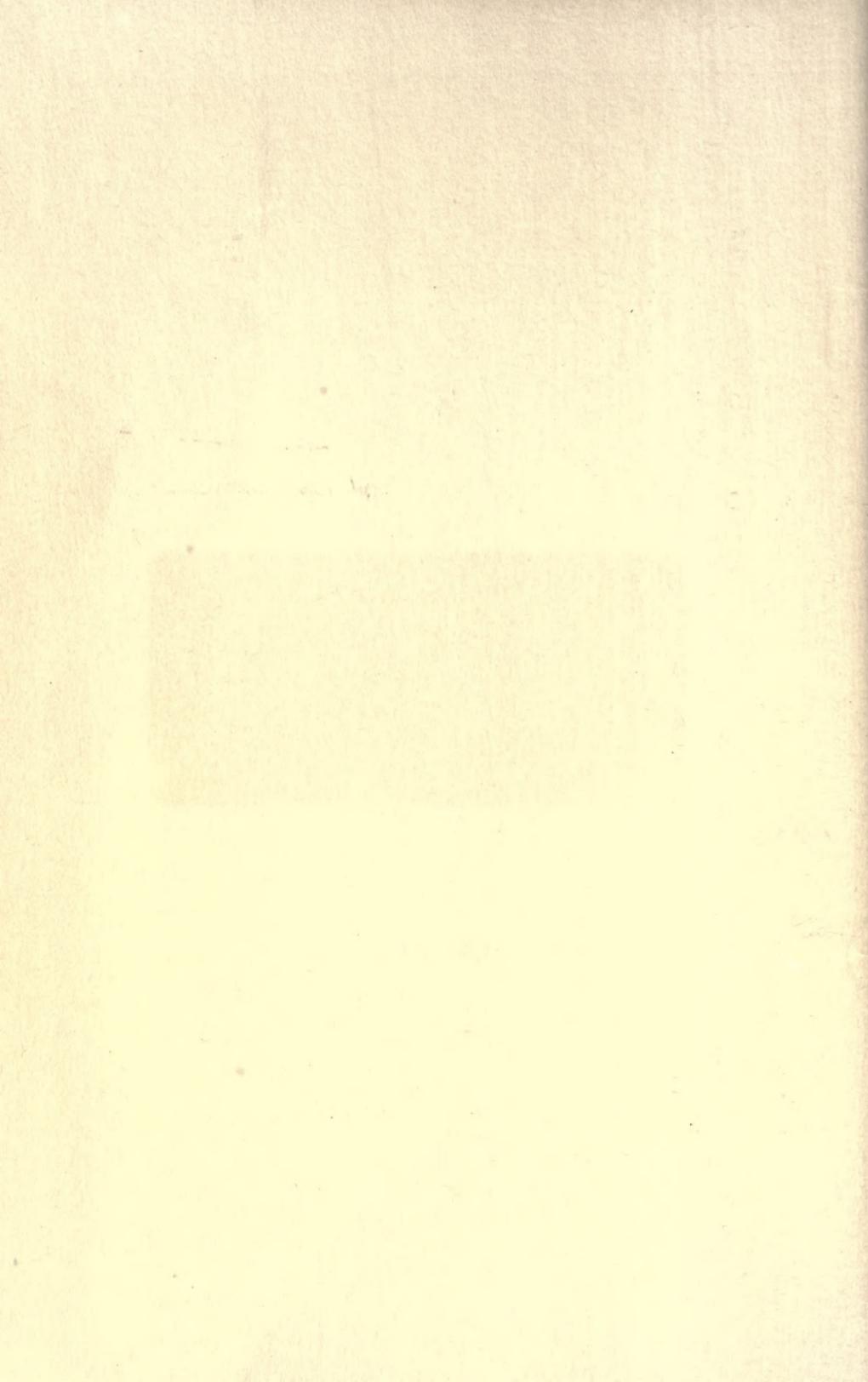
[See also G and Y.]

ȝaip, *a.* alert, eager, bold, 264. 11
(O.E. *geap*).
ȝair, *adv.* carefully, readily (O.E.
gearwe).
ȝ'ar=ye are, 184. 15. Cf. ȝe'is.
ȝarrow, *s.* milfoil, 30. 20.
ȝate, Southern form of ȝet(t), *q.v.*
ȝeid, *v. pt.* went, 26. 8; 27. 8 (see
note); 59. 15: ȝuid, 55. 9.
See ga.
ȝe'is=ye are, 175. 8.
ȝeild, *v.* yield, give, 62. 23: ȝeld-
and, 85. 28: ȝeldit, 85. 7:
ȝoldin, *pp.* 61. 10.
ȝeill, *s.* zeal, 44. 5. See note and
xxix.
ȝeman, *s.* 'yeoman,' servant, 264.
11.
ȝeme, *v.* to care, to take care of,

watch, 264. 24 (O.E. *gielman*,
gýman).
ȝerne, 14. 11. See note.
ȝerys (ȝeiris), *s. pl.* years, 250. 17.
ȝet, ȝett, *s.* gate (*pl.* ȝettis), 26. 19,
20; 214. 12; 263. 24, 27. See
ȝate.
ȝhit, ȝit, *adv.* yet, 8. 11; 252. 26,
&c.
ȝhong, ȝhyng, ȝung, *a.* young, 14.
13; 19. 16; 243. 7. See xxx.
ȝok, *s.* yoke, 31. 21; 128. 2: *v.*
128. 10.
ȝoldin. See ȝeild.
ȝone, *dem. a.* yon, 21. 11; 35. 8;
54. 13; 216. 2.
ȝoue, *s.* ewe, 149. 28: *pl.* 154. 10;
169. 25.
ȝoute, *v.* shout, 174. 12.
ȝowle, *v.* 'yowl,' cry, 126. 22.
ȝuid. See ȝeid.
ȝule, *s.* Christmas, 257. 18.
ȝung. See ȝhong.

¹ See Introduction, p. xxix.

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